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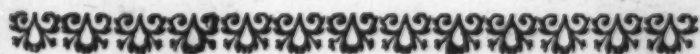
A C C O U N T

OF THE

NATURE and ENDS

OF THE

HOLY EUCHARIST.



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A

NEW, PLAIN, AND ELEGANT

ACCOUNT



NATURAL HISTORY

OF THE

HOLY EUCARIST

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A  
NEW, PLAIN, and SCRIPTURAL  
ACCOUNT  
OF THE  
NATURE and ENDS  
OF THE  
HOLY EUCHARIST,  
DEDUCED FROM  
Several Important Passages  
IN THE  
OLD and NEW TESTAMENTS.

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By SAMUEL HARDY, Curate of  
*St. Clement's in Ipswich, Suffolk.*

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®

A  
NEW, PLAIN, AND COMPACT  
ACCOUNT  
OF THE  
MINATURE AND ENDS  
OF THE  
HISTORICAL

TO THE  
TOWNS



OF THE  
CITY OF LONDON  
AND THE  
COUNTY OF MIDDLESEX  
IN THE  
YEAR 1753  
BY  
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TO THE  
 REVEREND CLERGY  
 OF THE  
 CHURCH,  
 ESTABLISHED  
 IN THESE KINGDOMS.

REVEREND BRETHREN,

THE Christian Religion, when  
 it was first published, was  
 easy, plain, and simple. Its *pecu-  
 liar Doctrines* were *few*; but those  
 few were Grand, Important, Ne-  
 cessary!

cessary!—Its *peculiar Rites* too were very few; and the Nature of those was understood by All! Their Use of them was continual; and what they *daily practised* they could not but *understand*.—Indeed, the Whole of their Religion was comprized in the Knowledge of Jesus Christ, and Him crucified. They believed in Him as their Redeemer; and they *constantly represented* His Sacrifice, by that sacred Rite which he ordained, our comfortable and holy Eucharist. And while the Church stuck to that Practice, we hear of few or no Debates. Some Heresies, indeed arose, but they appeared like Vapours, and then vanished! They arose like Meteors; and continued scarce long enough to admit an Observation.—At Length, in the Days of *Constantine*, the Church was protected by the State. And soon after that it was seen, that she wished for an Union between God and Mammon

Mammon while she was persecuted, she preserved her Purity; but no sooner had she warmed herself at the *Palace-Fire*, but her Courage forsook her, as *St. Peter's* had;—she knew not the Man! Then did she split into Parties and Factions, and Christian Purity, and Christian Knowledge vanished together! The *Asian Churches* had been threatened; and when they were quite fallen from their first Love; when the Measure of their Iniquity was full, their Candlestick was wrathfully removed! *Mahomet* was suffered to make vast Inroads; and whole Provinces were tore Christ! Nor could the Ground that was then lost, ever be regained!—Nor did it fare much better with the *Western World*! *Rome* seized the Opportunity Confusions gave her, and Christ gave Place to his pretended Vicar! While Men slept, the Enemy sowed his Tares! She founded her Dominion

under *Phocas*; and advanced from Step to Step, 'till Christianity was almost quite subdued! And though we cannot look back to those *Æræ*, but with Horror and Astonishment, yet we cannot but acknowledge that God's Judgements were just, when he permitted cruel Men, Sons of Belial, to break down the Hedge of his Vineyard; and to trample it under their Feet! For as Men did not then like to retain God in their Minds, no Wonder that He was wroth with his Inheritance;—gave them over to the Sword first, and then to believe a Lie! We may then very fairly fix the *Æra* of these Judgements from the Time that the Daily Sacrifice began to be neglected! How then can we fully restore ourselves to his Favour, but by embracing those Notions, and renewing those Practices, from which we fell!—Let us then look upon the destroying Angel;—weep  
over

over the Destruction which he hath wrought ; and then beg of God to say to him,—stay now thine Hand, it is Enough !

You cannot, my Reverend Brethren, but know, that our Reformers laboured hard to restore the Practice of *Daily Communions*. It is certain too, that *they* embraced the *Sacrificial Notion* of the Eucharist ; and for this I appeal to the *first Liturgy* which they published. *That Liturgy* was indeed afterwards altered ; and two *Calvinistical Divines*, *Peter Martyr*, and *Bucer*, assisted at the Review. There were some Men of tender Consciences, it seems, who were afraid, that the Romanists would make an ill Use of some Expressions ; and pretend that we still countenanced the Sacrifice of the Mass. However, the Preamble, of the Act, which established the second Liturgy, sets forth, to this Purpose ; — that the former Li-  
turgy

turgy was not altered upon Account of any false or erroneous Doctrine therein contained; but only for the quieting some scrupulous Consciences. From whence we are certain, that the *Doctrine* contained in our present Liturgy does not differ from that which was established *Then*. And you will give Me Leave to observe further, that our excellent Mr. *Mede* had declared, that the Notion of a Sacrifice in the Eucharist would be sufficiently established, if the *Priest* was directed to place the Bread and Wine upon the Holy Altar. Now, as our Reviewers; at the Restoration, added That Rubric, according to his Wish, it is plain, that they thereby confirmed the Doctrine *implied* in that Wish, and more openly asserted in our *first Liturgy*. And Bp. *Patrick*, who was a Man of Note, at that Time, and a Member of that Convocation, has assured us, that by the

the Word *Oblations*, in the Prayer for the Church Militant, The Convocation meant the *Bread and Wine*. From all which it is certain, that the Doctrine of our Church, concerning the *Eucharistical Sacrifice* is the same *Now*, as it was *Then*. And I the rather note this, because the present Lord Bishop of *Gloucester*, has not scrupled to declare, “ that neither *he*, nor, as he apprehends, the *Church of England*, are at all concerned with the *Last Supper*, considered as an *Eucharistical Sacrifice*, commemorative of that upon the Cross! (Rat. Account, p. 48.) If his Lordship shall determine to continue and die in this Opinion, we cannot help it, but shall be sorry for it. I am persuaded that Our Sacrifice will never want Defenders: And if I should mistake in this Presage; yet as Mr. *Johnson* observed in an almost-similar Case, I shall think it much more honourable in the Sight of

of

of God and my ever blessed Redeemer, and of all truly judicious Christians, to be considered as the last Priest of this Church, that ever wrote in Defence of the Primitive Sacrifice, than to have been the first, second, or third Bishop that ever wrote against it. Young Divines, and some thinking Laymen, may be somewhat startled, when they hear that some learned Men, such as Doctor *Waterland* in Particular, has declared against any *Material Sacrifice* in the *Eucharist*. But whoever reads Mr. *Johnson's* Book, with Care, will be guarded against any Objections that the most learned Men may make. It was scarce fair in Doctor *Waterland* to say, "that the Question arises chiefly out of what was taught by the ancient Fathers". (*Review*, p. 471.) For whoever reads Mr. *Johnson's* Book will find, that he takes his Notions from the *Scriptures*; and especially the Words of

of *Institution*. And he cites the Primitive Writers, to show, that his Interpretation was not *New*; — that *their* Sentiments and *his* were *the same*: and this was no small Confirmation that his Notions were right: But his Foundation he lays in the Scriptures.

The Doctor then gives us a pretty long Catalogue of *Spiritual Sacrifices*, which he is pleased to say, are the *only proper Ones*. He then applies *one or other* of *those* Sacrifices to what the *Primitive Writers* say; and then thinks they speak as he does. One cannot but observe that Some of those Fathers are very stubborn; and give the Doctor a great Deal of Trouble: And, I apprehend, they would have given him a great Deal more Trouble, if he had suffered them to speak out, and say *all* they had to say. — We must know then that those Fathers do very frequently call the *Elements* *themselves*

*themselves, the Bread and Wine, a Sacrifice; and do expressly say, that They, considered as the Body and Blood of Christ, are offered. (See Mr. Johnson's Appendix.) Now though this Sacrifice is certainly spiritual, yet it will be difficult to show that the Bread and Wine are not Material. However, Doctor Brett has well shown, that Doctor Waterland's and Mr. Johnson's Sentiments are in the Main, the same; and that they differ only about Words. And if a Man of Dr. Waterland's Sense and Learning could not annul our Sacrifice; we may venture to presage, that it will stand its Ground for Ever!—That there will be always a Christian Church that will, by it, show forth the Lord's Death 'till he come!*

Many of our learned Men have shown, that the Eucharist made a Part of the *Daily Service* of the *Primitive Church*. Yea, among the  
Ancients,

Ancients, there are not wanting those (as I have elsewhere observed, in my Exposition of 1 Cor. Chap. xi) among the Ancients, I say, there are not wanting those who affirm, that our Lord commanded a *Daily Celebration*: Among these we may mention *Gaudentius Brixienfis* (Tract. de Exod. p. 807) and *Jerom* (adv. Pelag. Lib. 3. C. 15) Both famous in their Generation, flourished about A. D. 378, and were Men of Renown. *Tertullian* too, in his Book, *de Corona Militis*, Cap. 3. speaks of celebrating the Eucharist, *et in Cætibus antelucanis, et in Tempore Victus*. *St. Clement* too, the famous Bishop of Rome, says, that our Lord appointed *fixed and Stated Times and Hours* for the Celebration of the Eucharist.

Πάντα τάξει ποιεῖν ὀφείλομεν, says he, ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευσεν κατὰ καιρὸς τεταγμένως τὰς τε προσφοράς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ ἐκ ἐκῆς ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλὰ ὀρισμένοις καιροῖς καὶ ὕραις. And a little after, οἱ ὦν τοῖς προσηταγμένοις καιροῖς ποιῶντες τὰς Προσφεραὶς αὐτῶν, εὐπροσδεκτοί τε καὶ μακάριοι. Clem. Rom. i.

b

Epist.

Epist. ad Corinth. cap. xl. p. 94. And I cannot for my Life see any Reason why *Clement* should not here be understood strictly. And if so, it will then appear that *Our Sacrifice* ought to be offered *as continually* as the *Jewish* *Continual Sacrifice* was. And I humbly apprehend that this was the very Reason why St. *Clement* called our Eucharist *θυσία ἐνδελεχισμῶς* the *Continual Sacrifice*.—In the Time of St. *Cyprian*, the famous Archbishop of *Carthage*, who flourished A. D. 248. a *Morning* and *Evening* Celebration of the *Eucharist* may very fairly be presumed to have obtained. This I gather from his famous Epistle to *Cæcilius*; which I esteem the most valuable Piece of Antiquity we have upon this Subject; excepting only the *Apostolical Constitutions*, and St. *Clement's* first Epistle to the *Corinthians*.

From this Epistle then we may observe, that a violent Persecution being

And being set on Foot, the Confessors in  
 Prison were forbid to celebrate the  
 Eucharist, under very severe Penal-  
 ties. Their Keepers used to smell  
 of their Breath in the Morning, and  
 if they were thereby discovered, they  
 endeavoured, by beating and other  
 Cruelties, to force the Elements from  
 their Stomachs. To avoid this cruel  
 Treatment the Confessors offered  
*Water only* in the Sacramental Cup,  
 They pleaded that they did this to  
 secure our *Lord's Body* from Con-  
 tempt: But, they certainly not being  
 at Liberty to *mutilate* so solemn an  
 Ordinance, St. *Cyprian* blames the  
 Practice, and thinks it amounts to  
 being ashamed of Christ, and his  
 Cross.—Upon which we may re-  
 mark by the Way, that if *sacrificing*  
*improperly*, even in Times of *Perse-*  
*cution*, was blameable; neglecting  
 to *sacrifice at all* had been *much more*  
 blameable! And if St. *Cyprian*  
 would have blamed the Confessors of

*his* Time, how would he have censured *Us*, living in Prosperity and Ease; Lords of the World; and Masters of almost every Thing but *Ourselves* !

As Mankind are ever apt to embrace Errors, this Practice of offering *Water only*, seems to have crept from the *Prisons* to more *public Places*. And these Men seem to have satisfied themselves with saying, that although they offered *Water only* in the *Morning*, yet in the *Evening*, they offered a *mixt Cup*. But neither did this please St. *Cyprian*. For, as he observes, the *whole Number* of the Faithful could not be present at the *Evening Sacrifice* : And whereas it was pretended, that our Lord offered the *mixt Cup after Supper*, he observes, that there was a particular Reason for *His* doing so. But, says he, *we* celebrate the *Resurrection* of our Lord in the *Morning* : And because in *All* our Sacrifices (that is, whether

whether *Morning* or *Evening* Ones) we make Mention of his Passion (for the *Passion* of our Lord, says he, is the *Sacrifice* which we *offer*) we ought to do Nothing but what He hath done. For the Scripture saith, *As often* as ye eat that Bread, and drink that Cup, ye shall show forth the Lord's Death 'till he come. *As often*, therefore, as we offer the Cup in Commemoration of our *Lord* and *his Passion*, let us do what it appears that the Lord hath done.——Let us therefore see that none depart from what the Lord hath taught and done.

The Books called *Apostolical Constitutions*, though they are of uncertain Date, are thought to be very ancient, and of great Authority. And though I do not imagine that these Books, as we now have them, were dictated by the Apostles, yet I make no doubt but a great Part of them was, or at least by their immediate

diate Successors. The fourteenth Chapter of the second Book, is a strong Proof of their Antiquity. For it seems, that when those Books were wrote, there was a *Morning* and *Evening* Sacrifice; and yet *Tertullian* complains that, even in his Time, many absented themselves on the Station Days. In the next Century, at the latter End of it, the Practice declined more; and *Socrates* (Lib. 5. Cap. xxii.) tells us, that in the fourth Century, the Churches of *Rome* and of *Alexandria* neglected to celebrate the Eucharist, *even on the Sabbath!* Had not then the *Constitutions* been wrote before those Times, we should in all Probability, have seen such Liberties condemned. On the other Hand, our Author describes the *Morning* and *Evening* Service of the Church of his Days; and *all Christians* are most pathetically exhorted and commanded to be present every *Morning* and *Evening*,  
at

at the Public Worship of the Church, lest any one by absenting should, mutilate the Church, and break off a Member from Christ's Body! And he tells us too what was done at those Meetings:—The officiating Priests are directed what Prayers to use; then to bless the People; after that to consecrate the Eucharist, and then to distribute it among the People. An Example that is highly worthy our Imitation!

Our Reformers laboured hard to restore the Practice of Daily Communion; and though this may not now be practicable *every where* (though in large Towns I do not see why it may not) yet what should hinder Men on the *Sunday*, at the least! If indeed it be attempted by a Few only, they, I know, will not succeed. But the main Body of the Clergy would command Attention; and their united Efforts would succeed! The English People are *sensible*,

*sible, and well disposed*; and, I am persuaded, they would hear us gladly. The Event let us leave to God;—but it is worth our while to try. Our Religion has been insulted from the Press; and the Divine Author of it very frequently blasphemed! Our Office hath been ridiculed; and where can be the Wonder!—Our Sacrifice is neglected!—Our Altar almost broken down! Let us then repair our Holy Altar, and bring the People to that sacred Service! So shall we secure British Liberty, and British Glory, 'till Time shall be no more! So shall we secure, what is worth all in the World besides, our pure and undefiled Religion; and Posterity will bless us! For my own Part; I am sure that I have no Views in the World, in this Publication, but the Support of sacred and important Truth! I wish, as I doubt not every Clergyman does, to see the Glory of our Religion revive! But  
this

this, I fear, nay, I am sure, we shall never see, 'till we see our *Sacrifice* restored ! And that can never be done without the Clergy. To You therefore, Reverend Sirs, do I humbly submit the Arguments which I have offered. And I flatter myself, that I have Reason to hope, that You will excuse the Presumption and Freedom of this Address from

Your

Fellow-Labourer

in Christ Jesus,

S. HARDY.

*Ipswich,*  
Sept. 15. 1762.

[ xii ]

... I fear, that I am not  
... all over the world, all over the world  
... restored! And that can be no  
... You  
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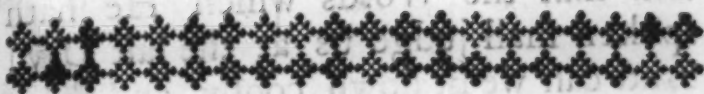
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# INTRODUCTION.

WHEN we consider the Importance of the Doctrines delivered in the Gospel, and look upon that sacred Book as One that contains the Rules by which we shall be judged hereafter ;-----and when we reflect, on the other Hand, that the World, in General, is but little acquainted with those sacred Pages!----we cannot but wonder at this Indolence, or rather, horrid Rashness of Mankind !

They cannot but know, from numberless Instances that their longest Life on Earth, is but a Span.---They cannot but know likewise that they are *fallen Creatures* ;----*naturally* Sinners, and subject, as such, to the Eternal Wrath of their Maker!-- They cannot but know too, their Christ alone hath the Words

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of

of Eternal Life ;—that He alone can tell us, what we must do to be saved ;—and that the Words which He hath spoken shall judge us at the last Day ! And can we sit down coolly, and think of all this !—Can we calmly reflect that we are unacquainted with our Duty, or not sufficiently instructed in the Nature of those Terms upon which God hath agreed to accept us ?---It is impossible ! We cannot *think* of this, for if we ever *think*, we must certainly reform !

The Laws of Life and Death Eternal, are Laws which one would think, every Man in his Senses would wish to be acquainted with ; and Messages from our Almighty Judge are too important to be slighted ! Yet these Laws ; and these Messages, are contained in that Book of Life, which we call the Bible !

An obscene, or trifling Play ;---an uninteresting, or improbable Romance, shall easily engage Mens Thoughts ; while the History of God's Proceedings ;—the Nature of their Fall, and the Means of their Redemption, shall be slighted and neglected ;--never examined into ; nor, perhaps, scarce ever thought of !

I speak

I speak not against innocent Amusements :—I know we must indulge ourselves with Some ! But the Knowledge of our Duty is of all other Things the most important ; neither can it safely be neglected. This is the one Thing needful ; and we have this Encouragement, that if we choose this Good Part, it shall never be taken from us !

If I could show You that hitherto impenetrable Secret, of turning all that You should touch into Gold ; or if I could only discover to You an infallible Method of raising a considerable Fortune ;—what Pains would You not take to make Yourselves Masters of the important Scheme !—And yet, believe Me, I show unto You a more excellent Way !—A kind of Happiness do I propose to You, that infinitely surpasses any Thing that You can meet with here ! And I need but just hint to You, that, without it is Your own Fault, You will be detained from this Happiness but a very little While indeed !

In the mean Time, we must insist upon Your mortifying Your corrupt Affections ; upon Your taking up Your Cross, and following the blessed Jesus ;

In order to this, it is necessary that You very frequently consult God's Law :— I say, very frequently ;—because, as that sacred Book can never be understood, but by comparing one Passage with another, so this never can be done by him who does not very frequently consult those sacred Pages. Be persuaded then to imitate those Bereans, of whom is made such honourable Mention in the Scriptures :—They received the Word with all Readiness of Mind ! They were determined to examine, and were resolved to be convicted upon proper Evidence. They were told by the Preachers of the Gospel, that they said none other Things than those, which *Moses* and the Prophets did say should come. This was Demonstration which could not be withstood ; and therefore they searched the Scriptures daily, whether those Things were so ! The Matter was too important to be neglected ; and they never ceased from enquiring 'till they could safely determine upon the Point proposed. The Consequence was happy ;—for *hence* it was that many of them believed ! — Let this encourage You to consult, with great and uncommon

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mon Care, those sacred Scriptures which alone can make You wise unto Salvation. While the busy and careless Part of Mankind are taken up with worldly Thoughts;—are continually crying out, what shall we eat!—Or what shall we drink!—Or wherewithal shall we be clothed!—Let us attend to the One Thing needful; let us choose that good part which shall never be taken from us: Let us, with equal Care, enquire,—*what we must do to be saved!*

Our Saviour indeed observed, that the Children of this World were, in their Generation, wiser than the Children of Light. They pursue their Plan with Consistency;—are ever restless 'till they have gained their Point, But the Children of Light, are careless sometimes, and indifferent: They lose Sight of the Object they should have in View;—they suffer their Attention to be taken off.—But consider!—You are mortal; and You must die! For Dust thou art, and unto Dust shalt thou return! You must die, and You must be judged;—and that too within a Period, which, at its longest Date, is short indeed!—It may be finished in a Moment!

Now that same Word which I am now about to explain will judge You at the last Day! When then the last and solemn Trump shall sound, and You shall hear it waxing louder and louder;—how will You then wish that You had searched the Scriptures daily, whether these Things were so!

Human Compositions are sometimes entertaining, and do sometimes make Impressions; but alas! How faint are they, and how weak! But the Word of God is quick and powerful; and if we suffer it to make Impressions, they will never be defaced. There is a Spirit which moves upon the sacred Page; which acts upon our Souls, and lifts them up to Heaven! A Flame there is, and we do sensibly perceive it! Like That which appeared to *Moses* in the Bush, it shows God's Presence, and it draws us near Him!—Did not our Hearts burn within us, said the Disciples, while he talked with us by the Way, and while he opened to us the Scriptures!—Read then, and You will feel;—and increase this Flame at the Altar!—I am as glad of thy Word, said the pious Psalmist, as one that find-  
eth

eth great Spoils! And what I now aim at, is, to make You know Jesus Christ, and Him crucified. A Kind of Knowledge, that is worth all other Learning in the World!

Men and Brethren, Children of Faith, and Heirs of the Promises which have been made in Christ Jesus;— You cannot but be sensible, that our holy Religion, the Practical Part of it, is corrupted and depraved. Nay, even important Doctrines, such as concern the Holy Eucharist in particular, have been disputed against, and shamefully obscured. And what has been the dreadful Consequence!—Our Altars are every where neglected:—I had almost said forsaken!—The Generality, like Gallio, care for none of these Things; and how few can be prevailed upon, *though they be but once in a Month invited*, to attend that sacred Service which was once the daily Service of all Christians, wherever the Gospel had been preached. How different These Times from Those! And how melancholy must be the Comparison to every thinking Man!—Men and Brethren, these things ought not so to be!

Since

Since this has been the dreadful Consequence of our Debates, I shall have the Pleasure of doing great Service to the Christian Cause, if I can put a final End to them. I am very sure that I have no other Motives, in this Publication, than the Glory and Honour of God, and the Good and Benefit of Mankind. And I cannot but flatter myself, that Some of my Arguments have the Force of Mathematical Demonstration.—For the Sake of greater Perspicuity, I shall attempt to demonstrate several Propositions. Assist Me then, O God, in this Endeavour!—Rouse the Attention of the World; and give them Understanding Hearts! Give them Grace to perform thy Will; and cause Thou them to make much of thy Law!

**PROPO-**

## PROPOSITION I.

THE Prophetic Numbers of the Old and New Testaments were designed by the Prophets to point out *certain, fixed, and determinate* Portions of Time: And when different prophets make use of *Similar Expressions*, and such as a *Time, Times, and an Half*, or *Months*, or *Weeks*, or *Days*, they ought in all Reason to be supposed to include *Equal* Portions of Absolute Time, *respectively*: That is, if one Prophet, by a *Time, Times, and an Half*, or by any other Words, means to point out a *determinate* Portion of Time, another Prophet, using the same Words, means to point out the *same* Portion of Time.

This Proposition will not, I presume, be much contested. It cannot be difficult for Almighty God to point out the *particular Day* on which any future Event shall happen. And if he *has* done so in *some Cases*, no Reason can be given *why* he has not done so in *all other Cases*, where any future Event is foretold. Now God in the holy Scriptures, spake on this wise,—*that Abraham's Seed should sojourn, in a strange Land, and that they should bring them*

them into Bondage, and entreat them Evil four hundred Years. And the Nation to whom they shall be in Bondage will I Judge, said God, and after that shall they come forth, and serve me in this Place<sup>a</sup>. And the same Scriptures inform us, that it came to pass, at the End of four hundred and thirty Years, even the Self same Day it came to pass, that all the Hosts of the Lord went out from the Land of Ægypt<sup>b</sup>.

It was prophesied by Jeremiah, that the Captivity of Judah should last seventy Years<sup>c</sup>. And exactly seventy Years were meant, or Daniel could never have discovered by Books, that the Time of the Captivity was ended<sup>d</sup>. In like Manner, if any Prophet shall say, *Seventy Weeks are determined upon thy People*<sup>e</sup>.—It shall be for a Time, Times, and an Half:—From the Time that the dayly Sacrifice shall be taken away—there shall be a thousand two hundred and ninety Days<sup>f</sup>:—And, blessed is

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<sup>a</sup> Acts vii. 6, 7. <sup>b</sup> Exod. xii. 41 & 51. There is a little Difficulty here, as the one Place mentions 400, and the other 430 Years: But it has been cleared by our excellent *Usher* in his Chronol. Sacra, to whom I refer my Reader. <sup>c</sup> Jeremiah Chap. xxv. 11. <sup>d</sup> Dan. Chap. ix. 2. <sup>e</sup> Dan. Chap. ix. 24. <sup>f</sup> Dan. Chap. xii. 7. <sup>g</sup> Dan. Chap. xii. 11.

*he that waiteth and cometh to the thousand, three hundred and five and thirty Days<sup>a</sup>:—The Vision is for many Days<sup>b</sup>.—It is yet for a Time appointed<sup>c</sup>:—With other like Expressions, we cannot but believe, that a Portion of Time is defined, as limited and particular as that of Jeremiah's, when he said, *these Nations shall serve the King of Babylon seventy Years<sup>d</sup>*:—Or as when God said, *they shall evil entreat them four hundred Years<sup>e</sup>*.*

Now since *limited* Portions of Time are always *defined* by the Prophets, though they use *Denominations* different from those in Common Use, it must needs follow, that the *same Denominations*, though used by different Prophets, include *the same Portions of Time*. For upon any other Supposition, Interpretation would be *uncertain and precarious*:—We should have no Rule to go by; neither could we ever affirm that any prophecy, delivered in unusual Terms *was fulfilled*; And this would render such Prophecies altogether *useless*.—Indeed, they could be no Prophecies at all.

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<sup>a</sup> Dan. Chap. xii. 12.    <sup>b</sup> Dan. Chap. x. <sup>e</sup> 14.  
<sup>c</sup> Dan. Chap. xi. 35.    <sup>d</sup> Jerem. Chap. xxv. 11.  
<sup>e</sup> Acts Chap. vii. 6.

From what has been said we shall be able to prove another Proposition : viz. That,

## PROPOSITION II.

**A** DAY is a prophetical Denomination for a Year, and the Time, Times, and an Half, mentioned by Daniel, include a Space of Time equal to a thousand two hundred and sixty Years.

God Almighty tells Ezekiel that he had appointed him a Day for a Year<sup>a</sup>: And the same thing is intimated in Numbers<sup>b</sup>. Therefore, by Analogy, Daniel and St. John's Days are prophetical Denominations for Years.

Now if we consult the Revelation of St. John, we shall find the Woman was to be fed in the Wilderness a thousand, two hundred, and threescore Days<sup>c</sup>. And presently after this, he tells us, that she was to be nourished there for a Time, Times, and half a Time<sup>d</sup>. From hence then it is plain, that a Time, Times, and half a Time, is a prophetical Denomination for a thousand, two

<sup>a</sup> Ezek. Chap. iv. 6. <sup>b</sup> Numbers Chap. xiv. 34. See also Dr. Clarke on Rev. Rel. P. 429 &c.  
<sup>c</sup> Rev. Chap. xii. 6. <sup>d</sup> Rev. Chap. xii. 14.

*hundred, and threescore Days, that is, Years.* And from what has been said under our last Proposition, we shall easily be induced to interpret *Daniel's Denominations*, in the same Manner.

### PROPOSITION III.

**B**Y the *Daily Sacrifice* mentioned in *Daniel*, and which, in his twelfth Chapter, he says, *shall be taken away*, is meant,—either the *Daily Sacrifice of the Jews*, or the *Christian Eucharist*.

This Proposition, I suppose will be readily assented to, since, if the *Daily Sacrifice of the Jews* be not meant, there is no Rite in the World, but the *Christian Eucharist*, that can be called a *Daily Sacrifice*.

### PROPOSITION IV.

**S**OME of *Daniel's Prophecies* extend to the Days of *Christianity*; and not only to the *Beginning* of them, but to Days that are not even yet expired; nor perhaps will be, 'till the *Consummation of all things*.

Our Saviour's Observation will abundantly prove the former Part of this Proposition: For he cautions his Disci-

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ples to take Notice of the *Abomination of Desolation* spoken of by *Daniel the Prophet*. Therefore the *Abomination of Desolation* was not at that Time standing where it ought not.

It deserves too to be considered farther that *St Peter*, peaking of the Things that were come to pass in his Days, observes, that *All the Prophets, from Samuel, and those that follow after, as many as have spoken*, (where *Daniel* must certainly be included among the Rest;) *had likewise foretold of those Days*<sup>b</sup>.

And, as it is thus certain from our *Saviour's* Caution, and from *St. Peter's* Observation, that *Daniel's Prophecies* are extended beyond our *Saviour's Death*; so it is certain, from the Prophecies themselves, that they extend to Times that are very far beyond his *Death*, and are not even yet expired. For, the Prophet not only speaks of a *Time of Trouble*, such as there never was since there was a *Nation*<sup>c</sup>; but he speaks also of a *Resurrection of the Dead, both of the Just, and of the Unjust*<sup>d</sup>. And if this be not the Beginning of the *last and final Judgement*,

<sup>a</sup> Matt. Chap. xxiv. 15. Mark xiii. 14. Compare Luke xxi. 20. <sup>b</sup> Acts Chap. iii. 24. <sup>c</sup> Dan. Chap. xii. 1. <sup>d</sup> Dan. Chap. xii. 2.

(which

(which some learned Men have thought will last a *thousand Years*<sup>a</sup>) yet it must be owned, that no such Resurrection as the Prophet *there* speaks of, has hitherto come to pass; and consequently, the Prophecy is *not yet accomplished*.

We may further observe, that as the Prophet evidently speaks of an Abomination of Desolation (Whatever that may mean) that was to be set up *after* the Death of our Saviour; so he plainly extends his Prophecy to *1335 Years after the Abomination of Desolation shall be set up, and the Daily Sacrifice taken away*<sup>b</sup>.

And it is very remarkable, though I do not remember that it was ever taken Notice of, yet I say, it is very remarkable, that the Angel here promises *Daniel*, that *at the End of those 1335 Years, he should stand in his Lot*; that is, be raised from the dead, and be a Partaker of the Blessedness he then spake of<sup>c</sup>.

It had been earnestly enquired, *how long it should be to the End of the Wonders* which had been revealed to him<sup>d</sup>: The Angel told him it should be *for a Time, Times, and an half*: And that, *when he*

<sup>a</sup> See our excellent Mede's Letters and Tracts

<sup>b</sup> Dan. Chap. xii. 12. <sup>c</sup> Dan. Chap. xii. 13.

<sup>d</sup> Dan. Chap. xii. 6.

shall have accomplished to scatter the Power of the holy People, all these things should be finished<sup>a</sup>.—Daniel heard, but he did not understand: He knew not from what Time to begin the Computation of a Time, Times, and an half. Then he said, O my Lord, what shall be the End of these Things<sup>b</sup>!—The Angel told him, that the Words were *closed and Sealed*, and could not be perfectly understood, 'till the Time of the End<sup>c</sup>.—But thus far he could assist him in his Computation: *The Daily Sacrifice shall be taken away, and the Abomination that maketh desolate shall be set up.*—Thirteen hundred and thirty-five Years after That, there shall be great Blessedness on Earth<sup>d</sup>.—But though thou shalt not live to see these things;—though thou shalt be gathered to thy Fathers yet rest in Hope; for thou shalt stand in thy Lot;—shalt have thy Share of that Happiness,—but *when?*—Why, at the End of those Days<sup>e</sup>, those 1335 Days I have just mentioned; which therefore must be computed from the Time that the Daily Sacrifice shall be taken away,

<sup>a</sup> Dan. Chap. xii. 7.

<sup>b</sup> Dan. Chap. xii. 8.

<sup>c</sup> Dan. Chap. xii. 9.

<sup>d</sup> Dan. Chap. xii. 12.

<sup>e</sup> Dan. Chap. xii. 13.

and the Abomination that maketh desolate set up.

I am sure I have not here offered any Violence to the Angel's Words; neither do I see any just Reason why this Interpretation, which is certainly easy, should not be admitted.—The Angel tells *Daniel, that he shall stand in his Lot at the End of the Days*. He had just before computed 1335 Days from *a certain Æra*; and pronounced!—*the End* of them to be *a State of Happiness*. At the End of *what Days* then is *Daniel* to stand in his Lot, but at the End of *those Days* which were *so immediately* computed?—The Prophecy then cannot have been *hitherto* fulfilled; neither *can* it be accomplished till the *first Resurrection*.

It may be worth our while too, to compare this Prophecy of *Daniel's* with one of *St. John's*, which I cannot but persuade myself is *similar* to it; or rather, *the very same*.

*Daniel saw the Men, when he held up his right Hand, and his left Hand unto Heaven, and swore by Him that liveth for ever and ever, that it shall be for a Time, Times, and an half: And when he shall have accomplished*

*complished to scatter the Power of the holy People, all these things shall be finished <sup>a</sup>!*

*St. John too saw an Angel stand upon the Sea and the Earth, who lifted up his Hand, and swore by him that liveth for ever and ever, that there should be Time no longer: But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets <sup>b</sup>.*

The Solemnity with which the Oath is delivered, is, in both Cases, *the same*. The Matter of it is, in both Cases, *the same*.—*All these things,—the Mysteries of God declared to his Servants the Prophets, shall be finished. Daniel, that Man who was so greatly beloved, must certainly have been One of those Prophets, to whom these Mysteries had been revealed. And therefore, the Things, which the Angel swore to Daniel and St. John should be finished, were the very same. St. John was told, that there should be Time no longer! —Daniel was told, that there should be a Resurrection, both of the Just, and of the Unjust! And we know that in the Life to come, there shall be no more Time;*

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<sup>a</sup> Dan. Chap. xii. 7. <sup>b</sup> Rev. Chap. x. 5, 6, 7. for

for there shall be no more dying ; and our Life shall be Eternal !

All this then put together, makes it more than probable, that this Prophecy of *Daniel's* extends to Days that are not even yet accomplished ; nor perhaps will be till the Consumation of all Things !

And now, let us impartially consider what may be inferred from what has been said in Support of the preceding Propositions. And, I think, it may be fairly inferred,—that *our Christian Eucharist* ought to be the *Daily Sacrifice* of Christians ! For it appears from the Prophecy itself, that, when the Abomination of Desolation shall be set up, *A* Daily Sacrifice shall be taken away : And this must be either a *Mosaic*, or a *Christian One*. A *Mosaic One* it *cannot be* ; —for, *All Mosaic Sacrifices*, whether Daily Ones, or Others, have been abolished *almost 1700 Years ago* : But it appears from the Prophecy, that, after the Daily Sacrifice has been taken away *only 1335 Years*, *Daniel* shall stand in his Lot, be raised from the dead, and be a Partaker of that Blessedness which shall be then vouchsafed. But nothing of this Kind has *hitherto* happened. Either

ther therefore the Prophecy is false; or we must apply it to *some other Sacrifice* than a *Mosaic One*: And no Rite but our *Christian Eucharist* can be called a *Daily Sacrifice*. To *That Sacrifice*, therefore, ought this famous Prophecy to be applied. It was once the *Daily Sacrifice* of Christians; and so, we are confident it will be again:—For, Daily shall our God be praised<sup>a</sup>! For though the World at present seem determined to break these Bonds, and to cast away these Cords<sup>b</sup>; yet, as our Saviour prophesied upon the Cross, *All the Ends of the World shall remember themselves, and be turned unto the Lord, and all the Kindreds of the Nations shall worship before him*<sup>c</sup> Then shall the Offering of Judah, and of Jerusalem, be pleasant unto the Lord, as in the Days of Old, and as in former Years<sup>d</sup>: For the Kingdoms of the World shall become the Kingdoms of our God, and he shall reign for Ever and Ever<sup>e</sup>!

And now, though I think, I have said enough for the Conviction of any

<sup>a</sup> Psalms lxij. xv.      <sup>b</sup> Psalm ii. 3.      <sup>c</sup> Malachi Chap. iii. 4.      <sup>d</sup> Rev. Chap. xi. 15.  
<sup>e</sup> Compare Dan. Chap. ii. 44, 45. and Chap. vii. 13, 14, 26, 27.

reasonable Man; yet, as I know perverse Minds will still be quibbling, I shall make some farther Observations, which will prevent all Possibility of Cavil. I shall therefore here prove the following Proposition:

### PROPOSITION V.

**D**ANIEL prophesied of a Power that should take away *the Daily Sacrifice*, and place the Abomination that maketh desolate: That there should be a Time of *Great Trouble afterwards*; and that after the Daily Sacrifice had been taken away 1335 Years, the Time of Trouble should be *fully ended*.

It must be noted, that in this Proposition (partly proved before) we do not at all consider in *what Age* of the World the Daily Sacrifice *was*, or *shall be* taken away;—*when* the Time of Trouble *did*, or *shall* happen;—nor when it *was*, or *shall be* ended: But we only here consider plain Matters of Fact, as they are rehearsed in the Prophecy itself.

In the 31st Verse of the Eleventh Chapter then he has plainly said, that a Power *shall take away the Daily Sacrifice*, and place the Abomination that maketh desolate

late. And that, he says, *there shall be a Time of Trouble, such as never was since there was a Nation, even to that same Time.* He afterwards says, that after a Time, Times, and an half, or 1260 Years, all *these Things, viz. that he had prophesied of, should be finished.* But hitherto we have no *Æra* from whence to reckon the 1260 Years. But this Defect is presently supplied: For, from the Time that the Daily Sacrifice shall be taken away, and the Abomination that maketh desolate set up, shall be 1290 Years. 45 Years after that, there shall be a State of Happiness and Ease: Here then is the Patience of the Saint! Then shall all the Things which Daniel prophesied of be finished! But if *all the Things, then, certainly, the Time of Trouble.* And this I think so very plain, that I shall here say no more about it. We shall proceed therefore to another Proposition, containing something that we have proved before, and something more.

### PROPOSITION VI.

**T**HE *Time of Trouble* which Daniel prophesied of, is not yet finished: Or, in other Words, there has been  
hitherto

hitherto *no such Tribulation* as he did say should come.

This may be proved, first, from the Prophecy itself; For, *at that Time*, that Time of Trouble, *thy People shall be delivered; every One that shall be found written in the Book of Life.* And many of them that sleep in the Dust of the Earth shall awake, some to Everlasting Life, and some to shame and Everlasting Contempt<sup>a</sup>.

Now, if we have not here an Assurance of the Resurrection *at the last Day*, yet no One will pretend to say that the Resurrection *here* spoken of *is already past*: For no History in the World will countenance such an Assertion. But *this Resurrection* will immediately follow the *Tribulation*<sup>b</sup>; and therefore as the One is *not past*, so neither is the *other finished*.

We may further observe, that *our Saviour* speaks of *a great Tribulation* that should happen:—He further says, that *when that Tribulation shall come to pass*, the Abomination of Desolation, spoken of by *Daniel the Prophet*, *shall be seen standing in the holy Place.* *This Tribula-*

<sup>a</sup> Dan. Chap. xii. 1, 2.

<sup>b</sup> Ibid.

tion shall be such as *never was from the Beginning of the World,—no, nor Ever shall be!* He says, moreover, that *Immediately after that Tribulation, they shall see the Son of Man coming in the Clouds of Heaven*<sup>a</sup>! So sure therefore as our Saviour has not been seen *coming in the Clouds of Heaven*, so sure is it that the Tribulation He spake of, *is not yet finished*; and, consequently that the Abomination of Desolation spoken of by Daniel the Prophet *has not been as yet standing in the holy Place*: And the necessary Consequence of this is,—that *Daniel's Tribulation is not yet ended*.

Let us now see the Consequence of these Propositions. *Daniel's Tribulation* will be ended, as we have already observed, after the Daily Sacrifice has been taken away 1335 Years. But *all Jewish Sacrifices* have been taken away almost 1700 Years, and yet *Daniel's Tribulation is not ended*. It must therefore needs follow, that the *Daily Sacrifice* mentioned by Daniel is not a *Jewish One*; therefore it must be a *Christian One*;

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<sup>a</sup> Matt. xxiv. 21—13. Mark xiii. 14—27. Luke xxi. 20.—28. Compare Dan. Chap. vii. 13. there-

and then Nothing but our *holy Eucharist* can possibly be meant.—Or we may argue thus :

At the End of *Daniel's* Tribulation there will be a *Resurrection of the dead* ; and that will not be till the *Son of Man* shall come in the *Clouds of Heaven*. But our *Saviour's* Tribulation will be prior to That ; and, consequently, cannot be after that Tribulation which was prophesied of by *Daniel*. But neither can it be before it : For, our *Saviour* says of his Tribulation, that it shall be such as *Never was*, no, nor *Ever shall be* ! But *Daniel* says of *his* Tribulation, that it shall be such as *Never was before*. If therefore *his* Tribulation be after our *Saviour's*, our *Saviour* is here flatly contradicted by the Prophet. Since therefore the *One Tribulation* can neither be before, nor after the Other, it must needs follow that they are *the very same*. And if they are the very same, then *Neither* of them can be ended : Because there has *hitherto* been no *Resurrection* ; neither has the *Sun* been turned into *Darkness*, nor the *Moon* into *Blood*, nor has the *Son of Man* yet appeared in *Power of great Glory* !

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Now supposing that the Abomination of Desolation was set up at the same Time that the *Daily Sacrifice* was taken away, then, from what has been said, it appears that there can be *only 1335 Years* from that Time to the Son of Man's Coming in the Clouds of Heaven. And this, as we have observed, makes an Application of this Prophecy to *any Jewish Sacrifice*, absurd and impossible.

But if the Text be read, as, I sometimes think it should be read, in this Manner;—*From the Time of taking away the Daily Sacrifice, to the setting up the Abomination of Desolation, shall be 1290 Days*;—this makes it still plainer, that no *Jewish Sacrifice* could be meant. For it appears from *our Saviour's Prophecy*, that when the Abomination of Desolation shall be set up; there shall be a Time of Trouble, such as *Never was*, no, nor *Ever shall be*: And that *immediately after* that Tribulation, the Sun shall be darkened, and the Moon turned into Blood. It further appears from *Daniel*, that this Tribulation shall last *only 45 Years*; for, blessed is he that waiteth and cometh to the *1335 Days*.  
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But we have seen almost 1700 Years past since the Jewish-Sacrifice was taken away, and yet the Events prophesied of by *Daniel* and our *Saviour* are not come to pass. The Sacrifice therefore could not be *Jewish*, but must be a *Christian Sacrifice*. And what then but our *holy Eucharist* could possibly be meant! *That* therefore must be a *proper Sacrifice*; and ought to be the *Daily Sacrifice* of all Christians.—*That* is the Service in which our God delights; and *That is the Way in which he should be daily praised*! *That is the Way in which he will show us his Salvation* <sup>a</sup>! And he that hath Ears to hear let him hear!—O Consider this, ye that forget God, lest he pluck You away, and there be none to deliver You <sup>b</sup>!

<sup>a</sup> Vide Clementis Romani Epist. i. ad Cor. p. 84.

<sup>b</sup> If any Reader should think, that, in the Explanation of this Prophecy, I have repeated some Things and Observations too often; let him consider, that I considered the Prophecy as important, and my Interpretation New. I was therefore willing to repeat some Things sometimes, rather than leave any Thing unsaid that might serve to clear it. All Readers are not equally keen; and I write now, for the Information of *All Men*. Arguments may be considered as *Pictures*;—in one View, the Drawing is inartificial, and the Colours faint;—In another, Both are strong and striking.

Such appears to be the Importance of our *Eucharistic Service* ! And I cannot but look upon the Observations I have now made, as a full and complete Answer to that infamous Book, which is well known in this Kingdom by the Title of *the Plain Account*. The Fallacy indeed of that Author's Reasoning has been often sufficiently exposed ; and indeed, I cannot think that any One who is a Man of Sense, and a Judge of Argument, can at all approve of that Author's Manner of treating this sacred Subject, unless he is biased beforehand, and has some secret Wishes that there may be Nothing in that Service but a bare Commemoration. ---Then indeed, as such an One cannot be said to retain God in his Thoughts as he should do, I should not wonder if God in his just Judgements, should give him over to believe a Lie ! But I am persuaded, that any candid, impartial, and sensible Man may be safely trusted with that formidable Book, if he only reads carefully its true and proper Contrast, the Sacred Scriptures !

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I am sorry indeed to find, that one of our present Bishops, though he has found some Fault with *Some* of that Author's Principles, has yet declared, "*that he is proud to join his learned Author against a Common Adversary*". And who now should this Common Adversary be, but the truly pious, and respectable *Mr. Nelson*! A Gentleman who, I am sure, has deserved well of all good and pious Men; and of the Church of England in particular! And what should be the Nation which his Lordship is *so* proud to oppose!—Why truly, *the strange Idea of an Eucharistical commemorative Sacrifice*<sup>a</sup>!

But why should poor *Mr. Nelson* be singled out from among such Numbers of fine and able Writers, as have plainly asserted *the same Doctrine*! Was it to make the World believe, the unlearned Part of it, however, that *Mr. Nelson* was *singular* in his Opinion!—I cannot believe that his Lordship was so very dissingenuous! And yet I cannot but ask,

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<sup>a</sup> See a Pamphlet called, A Rational Account of the Nature and End of the Sacrament of the Lord's Supper, by William Lord Bishop of Gloucester.

why was Mr. *Nelson* singled out among such Numbers of learned Men who might be named<sup>a</sup>! Why was his Lordship so *very proud* to join his learned Author, as he calls him, against this Common Adversary in Particular! For what, in Mr. *Nelson's* Argument should not be right:—will That support his Lordship or his learned Author, in decrying the Notion of a Commemorative Sacrifice in the Eucharist!—Far from it:—Mr. *Nelson* though a pious, sensible, and learned Writer, as he certainly was, might nevertheless possibly urge an Argument that would not bear an Examination. And what then! The Notion might be true, though not rightly defended against Objections that had been made. For my Part, (with Submission to his Lordship be it spoken;) if I had undertaken to write against the Doctrine, though by so many learned Men to be important I should have singled out some Writer who had canvassed the subject more mi-

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<sup>a</sup> Arch. Bp. Laud, Bp. Andrews, Bp. Taylor Bp. Beveridge, Bp. Fell, Mr. Mede, Dr. Hammond, Dr. Hickes, Dr. Grabe, Mr. Johnson, with many others that might be mentioned; to say Nothing of the Primitive Bishops.

nutely than Mr. *Nelson* had done, such as the very learned and ingenious Mr. *Johnson*; And I would have answered *all* his Arguments; or I should have thought that I had said *Nothing to the Purpose*.

I have a great Regard for the *Episcopal Character*;—as great perhaps as any Man living:—But my Regard for the Institutions of our blessed Lord is still greater: And I am at present under so full a Persuasion, that *the Eucharist is a Commemorative Sacrifice*, that I would sooner part with my Life, than part with that most comfortable Doctrine. His Lordship therefore will excuse Me, if I earnestly, and with great Freedom, contend for *that Faith which was once delivered unto the Saints*.

I would not have my Reader think, from any thing that I have said, that I am of Opinion, that his Lordship, tho' he has joined his Forces with his learned Author, has at all triumphed over poor Mr. *Nelson*: For I hope to show that Mr. *Nelson's* Argument is *still unanswered*; and that his Principles are *even still unshaken*.—That the Idea of *one Sacrifice's being Commemorative of another*, is neither *absurd*, nor *strange*:—That the  
Notion

Notion is *truly scriptural*, and cannot, but with the Scriptures, be confuted.

But before I defend Mr. *Nelson* against his Lordship's very confident Confutation, I shall endeavour to explain a noted Text in St *Paul's* Epistle to the *Romans* from which, I think, it may be fairly collected, that *the Eucharist is a proper Sacrifice*.—The Text is this :

*That I should be the Minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory in things pertaining to God<sup>a</sup>.*

Never sure was any Text more unhappily translated, The Words, *ministering the Gospel of God*, convey, Methinks, but very imperfect Ideas;—very different, however, from those conveyed by *the sacred Original*. Our excellent Mr. *Mede* has long since observed, that though, in the New Testament, the Word *Εὐαγγέλιον*, here translated *Gospel*, commonly signifies *Good Tidings*; yet it is commonly used for a *Gift*, or *Present*; *made for the Receipt of Good Tidings*; and that, by the best Writers of old Greece

<sup>a</sup> Rom. Chap. xv. 16, 17.

and Rome. In the same Sense too it is used by the Writers of the *Hebrew, Chaldee, and Greek Bibles*. In the same sense it is used, he says, by *Homer, Plutarch, and Cicero*. Nay, that in the *Plural Number*, it is used for *Sacrifices for good Tidings*, both by *Plutarch and Xenophon*.—And why then should it not have the same meaning here !—Men were always wont to make some Acknowledgement for Good Tidings ; and none sure ever deserved it more ;—None ever called for higher Acknowledgements than those which *We* have heard,—the *Redemption of a fallen World by Christ Jesus our Lord* ! And shall we then refuse to offer our *Εὐαγγέλιον*, our *Sacrifice of Praise* ! God forbid !

Now the Matter of the *Eucharist* used to be taken out of the *Flour and Wine* offered by the People for that Purpose. And since it is indisputably true that *Εὐαγγέλιον*, does commonly signify an *Offering, or Present for good Tidings*, so I see no Reason why it should not be so construed here. And indeed—the

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<sup>a</sup> See Mr. Mede's Discourse on 1-Cor. Chap. ix. 14. highly worthy the Consideration of every serious Christian.

Word *ἵερωσύνη* which is here joined with it, and translated *ministering*, determines it to this Sense: For it is well known that That Word signifies a *Performance* of some sacred Office.—So then we may now proceed thus far in our Translation.

*Nevertheless, I have written to you, Brethren the more boldly, in some Sort, as putting you in Mind of the Favour that has been shewn to Me of God, in making Me a Minister of Jesus Christ to the Gentiles, sacerdotally appointing them God's Sacrifice of Praise.*

Having thus far amended, as I hope, our English Translation, we may proceed to observe further, that St. Paul's Meaning will be made still more clear by leaving out, as we certainly ought to do, the Word *up*. The *Offering up* of the Gentiles, may, at first Sight induce a Persuasion, that St. Paul was the *Offerer*, and the Gentiles themselves his *Offering*. And I know very well that many of our Commentators have understood the Passage in this Sense. But wherever this Notion is countenanced, of which I shall take some Notice presently, it is pretty certain that it is not countenanced, *here*. For the Original, when strictly translated, stands thus:—

*That*

*That the Offering of the Gentiles, being sanctified by the Holy Ghost, may be acceptable. Now the προσφορά the Offering, or Sacrifice, here mentioned (be the Matter of it what it may) was the Thing that was sanctified; for, ἡγιασμένη, can here agree with Nothing else. But St. Paul immediately observes, that he has whereof to Glory τὰ πρὸς Θεόν, in things pertaining to God. We have the very same Phrase in his Epistle to the Hebrews<sup>a</sup>; and there the τὰ πρὸς Θεόν, are explained to be Gifts and Sacrifices for Sin. Make then St. Paul the Offerer, and you will make his Offering up of the Gentiles, or, rather the Gentiles themselves, a Gift and a Sacrifice for Sin! A Notion that will not easily gain Admittance. But indeed the Words are in themselves plain: For whatever Ambiguity there may be in the Words offering up, there can be none in the offering of the Gentiles. For the Offering of the Gentiles must be what the Gentiles offered. And this will be still plainer from the very Nature of the*

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<sup>a</sup> Heb. Chap. v. 1.

Argument which St. *Paul* is here urging.

First then we are sure that, at the Time of St. *Paul's* writing this Epistle, there were *two Sorts* of Christians,—Some that had been of *the Circumcision*; and some that had been Sinners of the Gentiles. The former, as we know many of their Brethren did, retained a strange Fondness for the Law of Moses. They still pleaded for the Necessity of Circumcision, or at least for the Necessity of some Material Sacrifice for Sin; that being an essential Part of the Law of Moses, and which they thought None, but those of the Circumcision, had any Right to offer.—The Gentiles on the other Hand, seem to have despised the Jewish Christians for their Adherence to the Law of Moses: They seem to have set at Nought their Brethren. The Mischiefs of Dissention, especially in Religious Matters, are many and grievous. St. *Paul* would have them leave these Matters to Almighty God. *Hast thou Faith*, says he, *have it to thyself before God!* He then

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<sup>a</sup> Acts Chap. xxi. 20.

prays, *that the God of Peace and Consolation would grant them to be like minded, according to Jesus Christ; that they might with one Mind, and one Mouth, glorify God, even the Father of our Lord Jesus Christ.* And then he takes Occasion to exhort them seriously, *to receive one another, as Christ also received us to the Glory of God.*

To secure this effectually, he addresses himself particular to Each Party. To remove the Prejudices of the Gentiles, he tells them, *that Jesus Christ was the Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers; namely, that he would choose their Seed after them?*<sup>a</sup> Then he addresses himself to those of the Circumcision, and observes to them, *that God had promised, that the Gentiles, who were under no Obligation to observe the Law of Moses, Circumcision, and Levitical Sacrifices for Sin, should yet glorify God for his Mercy.* He then makes some handsome Compliments; and supposes, that in a Case, which was made so very plain by their Prophets, they would make no

farther Dispute. It was true, indeed, that such Mercies as the Gentiles had received, required from them a Sacrifice of Praise. And he thanked God for the Favour he had shown him, in fixing upon *him* to show the Gentiles *what kind* of Acknowledgement they were to make. — A Sacrifice he had appointed them to offer, which, though not sanctified by *the Law*, was sanctified by an *Authority* *great*; --- it was sanctified by the *Holy Ghost*. Though therefore they might despise the Gentiles, and him, their Apostle, yet he had whereof to glory in *Things pertaining to God*: For the Gentiles, as well as those of *the Circumcision*, had *Gifts and Sacrifices for Sin*. And that this was *rightly* affirmed, he proves by this unanswerable Argument. — He had preached unto the Gentiles; --- he had appointed them a *Sacrifice of Praise*; and the *Holy Ghost* had approved of his Proceedings by enabling him to *work mighty Signs and Wonders among the Gentiles*, to *make them obedient unto the Gospel*. ---- On we may set the Matter in this Light.

We are assured, by the sacred Scriptures, that not long before the Death of *St. Paul*, there were many thousands of

*Jews*

*Jews which believed; and that they were all zealous of the Law.* Consequently, they thought that *material Sacrifices for Sin* were indispensibly necessary. The Gentiles, they imagined, had no Right to *such an Offering*. Hence their great Disgust; and hence it was, that they could not be induced to look upon them as their Brethren, as Heirs with them of the same Promise! — And what now does St. Paul do! — He does not tell them that their Notions of the Necessity of a *Material Sacrifice for Sin* were wrong; — that all such Sacrifices were now *abolished by the Gospel*; — for he knew well enough that they would not have believed him, had he told them so. We must own, however, that there never was a fairer Occasion for such a Declaration, if it could, with Truth, have been made. But so far was *St. Paul* from making any such Declaration, that he plainly tells the Jews, that he had preached the Gospel to the Gentiles; — that he had appointed them a *Sacrifice of Praise*; and that he had therefore whereof to glory *in things pertaining to God*; — he had appointed the Gentiles *Gifts and Sacrifices for Sin*. — And it must be owned

that, if he had *proper Authority* for doing so, his Argument was well suited to his Purpose ;—it was abundantly sufficient to take off their Disdain from the Gentiles.—Now he proves his Authority to do this, by two unanswerable Arguments. It was foretold in their Law, that the Gentiles should, some Time or other, be Partakers of the same Privileges with them.—*That* was the Time ; for the *Holy Ghost* had countenanced and confirmed his Preaching, by enabling him to work Signs and Wonders among the Gentiles.

Now this, I think, is a plain and easy Account of the Case before us : And from this Account it appears, that we Gentiles have a *Sacrifice* ;—that it is sanctified by the *Holy Ghost* ;—and is a *Sacrifice for Sin*, and a *Trespass Offering* Names, which, by the Way, were given to the *Holy Eucharist* by *St. Clement*. And I am persuaded that No Service in the Christian Religion, but our holy Eucharist, can be called by those Names.

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<sup>a</sup> Vide Clementis Romani Epist. i. ad Corinthios.  
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Woe then be unto those who have attempted to degrade that sacred Rite to a *bare Commemoration*. For, if they shall be accounted least in the Kingdom of God, who break One of the *least Commandments* of our God; what must be their Fate, who vilify *so great a Sacrifice as this!* O my Soul, come not thou into their Secret! Unto their Assembly, mine Honour, be not thou united!—Let us, on the other Hand, hold fast the Oblation of our Faith without wavering: For God can make good his Word; and faithful is He that hath promised!

I have observed above, that such of our Commentators as interpret *the Offering up of the Gentiles*, to mean *St. Paul's Offering*, refer to some Texts of Scripture, which, they think, are similar to this, and so explain the one by the other. And where the Cases are indeed similar, this is a good Way of Exposition. The first is that of *Isaiah*, *And they shall bring all Your Brethren for an Offering unto the Lord out of all Nations.*<sup>a</sup>—This is a Prophecy of what shall

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<sup>a</sup> *Isaiah Chap. lxvi. 20.*

happen *in the latter Days*; and if it means that the Gentiles shall bring or conduct the Jews to Jerusalem, there is no doubt but such a charitable Action will be well pleasing in God's Sight. But would the Gentiles have *therefore* whereof to glory *in things pertaining to God*! Would this prove that they had *Gifts and Sacrifices for Sin*! By no Means. Therefore *the offering here mentioned, and the Sacrifice of the Gentiles, mentioned by St. Paul, cannot be Offerings of the same Kind*; and therefore *the one cannot be explained by the other*. We may observe too, that Prophecies are sometimes delivered in such *Ambiguous Terms*, that it is difficult to know their full Meaning *'till after their Accomplishment*.

The other Passage is in *St. Paul's Epistle to the Philippians*, which in our English Translation runs thus—*Yea, and if I be offered upon the Sacrifice, and Service of your Faith, I joy and rejoice with You all*. Now it was indeed the Custom of both Jews and Gentiles, to offer a *Drink Offering* with their Sacrifices: And this, from pouring a Part of it upon the Sacrifice, was called a *Libation*; and our Commentators will have it, that

*the Faith* of the *Philippians* was *the Sacrifice* upon which *St. Paul's* Blood was to be poured out, or for which his Blood was to be the Libation<sup>a</sup>. But besides that *the Sacrifice itself* must be here of the *spiritual Kind*, and *the Libation*, viz. *St. Paul's Blood*, must certainly be *material* (which Things seem to Me *incongruous* and *opposite*) yet besides this, I have to observe, that our Commentators depend upon a wrong Translation. For it appears to Me, that the Words are best translated in some such Manner as this:—*Though my Blood should be poured out as a Libation upon a Sacrifice, upon Account of the Sacrifice and Oblation of your Faith, yet would I joy, and rejoice with You all*<sup>b</sup>.

—The Sacrifice, or Oblation of their Faith, is exactly similar to that Expression of *St. Paul's* to the *Hebrews* (and after him of *St. Clement's* to the *Corinthi-*

<sup>a</sup> Philip. Chap. ii. 17. Vide Poli Synop. Crit. in Loc.

<sup>b</sup> Philip. ii. 17. Ἄλλ' εἰ τὸ πίνδωμα, ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν χαίρω καὶ συγχαίρω πάντιν ὑμῖν. I have taken ἐπὶ in the Sense of *Propter*, of which we have many Examples in the New Test. and for λειτουργία see Sueceri The-saur. Eccles. in Verb.

ans ) where he calls our Saviour *the High Priest of our Oblation*; and a little after he exhorts us, *to hold fast the Oblation of our Faith without wavering*; <sup>b</sup> for by this Translation only can we reconcile *St. Clement* and *St. Paul*. And I cannot then but look upon this Passage as a very considerable Confirmation of *the Sacrificial Notion* of the Eucharist.

Having thus proved our Holy Eucharist to be a *proper, true, and real Sacrifice*, both from the *Old* and *New Testament*, we might justly spare ourselves the Trouble of confuting those *degrading Accounts* of it, that have from Time to Time been published. If it is called *a Sacrifice in Scripture*, that is sufficient for our Purpose; and Nothing can be said against it. *Doctor Waterland*, who was a cool, and, in general, a *judicious* Writer, has plainly owned, that if *the Eucharist* be ever called a *Sacrifice*, in either *the Old* or *New Testament*, there must be an End of the Dispute. He wanted indeed a *very plain* Text: and, I think, I

<sup>a</sup> *Clem. Epist. ad Corinth. P. 85.*

<sup>b</sup> See *Johnson's Unbloody Sacrifice Part, i, P. cxxxxi. 2d Edit.*

have pointed out *more than One*. There is yet another, upon which he himself did not care to *determine positively*: It is that of *St. Luke*;—*with Desire have I desired to eat This Passover with You before I Suffer*. Now it had been disputed Whether *That* which our Saviour *then* called the *Passover*, was the *Jewish Passover*, or the *Eucharist*. Now as the Jewish Passover was certainly a *Sacrifice*;—as our *Christian Eucharist* succeeded in the *Room of it*;—it is scarce probable that our Saviour should give his Eucharist the *Name*, if it had not the *Nature* of the Passover. Methinks therefore, that *Dr. Waterland* should have *determined* upon that Question, before he had disputed against the *Sacrificial Notion* of the Eucharist. Because, if our Saviour called the Eucharist *his Passover*, that is as plain a Text in Favour of a *real Sacrifice* as can be expected.

As to the Author of the *Plain Account*, he plays upon the Word *Rememberance*, which happened to be made use of in our English Translation. He pretends that *no Benefits* are annexed to the Eucharist, *as such*; because, as he pretends, Benefits are not there *received*, but *remembered*

*membered.* New this is taking an Advantage of our English Translation, that a Scholar ought to be ashamed of.—The Original might as well have been translated,—*Do, or offer this for my Memorial.* And would *his learned Lordship* have undertaken to show that *no Advantages, no Benefits* were annexed to the *Jewish Memorials!*—But if to *Jewish*, which cannot be denied, then why not to *Christian Memorials!* The Observation then is far from having the Force of an Argument:—It is a *mere Pun*,—and a trifling Pun indeed!—And yet this, such as it is, is the only Appearance of Argument, that I can find, in his whole Book!—The present Bishop of Gloucester then may *be proud*, if he pleases, to join *Mr. Nelson's* learned Adversary. I do not envy him the Honour: and I will undertake to show, that, like his learned Associate, he has said *Nothing to the Purpose.*

It had been objected by some wrong-headed Men, that a *Commemorative Sacrifice* could not be a *Real Sacrifice*: to which *Mr. Nelson* had answered, —that *its* being commemorative no more hindered it (the Eucharist) from being a *proper*

*proper Sacrifice*, than *the typical* and *figurative* Sacrifices of the Old Law hindered them from being *proper Sacrifices*. For as to be a *Type* doth not destroy the Nature and Notion of a *Legal Sacrifice*, so, to be *representative* and *commemorative* doth not destroy the Nature of an *Evangelical Sacrifice*.

This, his Lordship says, very elegantly,—*is well put* but immediately observes that it will by no Means bear the Test. He then proceeds to *detect*, as he says, the Fallacy of this ingenious Reasoning. Now I cannot help observing here, that his Lordship represents *Mr. Nelson* as one that had *some confused Suspicion* of the *Weakness* of his Inference from the *typical Sacrifices* of the Old Law; and therefore added the Word *Representation*.<sup>a</sup> — But what could his Lordship here mean to insinuate! — That *Mr. Nelson*, conscious that he was defending a bad Cause, first uses a weak Argument, and then shuffles in the Word *Representation*! This is representing *Mr. Nelson* as a very bad Man, or as a Fool! — Or did his Lordship only

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<sup>a</sup> See the Bishop's Rat. Account, P.

mean to insinuate, that his Adversary was not *very clear* in his Opinion ; and had, at best, *but confused Ideas* !—— I shall leave his Lordship to reconcile his *Compliments* with his *Sentiments* ; and proceed to confute, what he thinks, his Confutation.

Had not *Mr. Nelson* unluckily made Use of the Word *Type*, I apprehend that no Man of common Sense would have undertaken to confute him. The Adversaries of our Christian Sacrifice had pleaded that it could not be a *Real Sacrifice*, because it was *Commemorative* and *Representative*——I have not indeed here used *Mr. Nelson's Words*, but I am sure that I have expressed *his Ideas* and *his Meaning* ; and I will be bold to say, that it is not possible to make a sensible Reply. His Lordship, if he had thought proper, might as well have confuted *Mr. Johnson*, as *Mr. Nelson* ; for *he* also has answered *the same* Objection, as *Mr. Nelson* did ; only he has done it in a more short and concise Manner.——Animadverting then upon Doctor *Wise's Christian Eucharist rightly stated*, he takes Notice of the Doctor's Objection to our Sacrifice, where he supposes it a *Contradiction*

tion to be a *Symbolical* and *real* Sacrifice. To which he gives this Reply; —As if, says *Mr. Johnson*, all the *Levitical* Sacrifices were not both *Symbolical* and *real*! —A short and pithy Answer; to which, as I have said, no sensible Reply can be made!

The Word, *Type*, has various Significations in Scripture; and it sometimes means a *Figure*, *Symbol*, or *Representation*. *Mr. Nelson* evidently used the Word in this Sense. Now when we are about to confute any Author, we should confute, I think, *his Sentiments*, or *Notions*. Playing with Words, or running into nice and subtile Distinctions, may be the Way, for aught I know, to show our Wit and Parts: but it is seldom the Way to discover, what we should always aim at, —sacred and important Truth!

We do not hereby mean to complain, that his Lordship, by any nice, subtile, or refined Distinctions, has given his Answerer any very great Trouble; for wherever there is the least Appearance of Argument, the

See Johnson's Unbloody Sacrifice P. cccclxxviii. edit. 2d.

Force of it shall be fully and fairly considered.

His Lordship, having referred us to his *Divine Legation of Moses*, begins with observing that it is allowed, that *the Paschal Lamb*, and the *Lord's Supper*, are both Signs with a *Moral Import*; and consequently, are both *Types*.

I object to this Account of the *Paschal Lamb*, and of the *Lord's Supper*, as *lame, imperfect, and defective*: expressing hardly any Part of the *Nature* of either the *One*, or the *other*. The *Jewish Paschover* was certainly a *Sacrifice*, *commemorative*, and *representative* of the *Death of Christ to come*. The *Lord's Supper*, we say, is a *Sacrifice*, *commemorative* and *representative* of the *Death of the same Christ, as already past*. But whether it be, or be not, can never be determined from a *Partial View* of the *Case*, or from *imperfect Definitions*.—Such Arguments either *beg the Question*, or prove *Nothing*.

His Lordship having now attempted to make us believe, that he had settled Preliminaries with Mr. Nelson, very kind-

ly gives him Leave to ask *this Question*.

—Since the *Paschal Lamb*, and the *Lord's Supper*, are *both Types*, how comes it to pass that the *Paschal Lamb* will admit the Nature of a *Sacrifice*, and yet the *Lord's Supper* will not<sup>a</sup>?

Here again we must complain, that we are now carried almost quite out of Sight of the Objection which Mr. Nelson answered. The only Preliminaries to be settled were these:—Whether *Jewish Sacrifices* were *both commemorative* and *real*. If either of these be denied, we must then have Recourse to the *Old Testament*; from whence we may abundantly prove that *Jewish Sacrifices* were *both Commemorative* and *real*. But if this be granted, Mr. Nelson had a Right to ask *this Question*;—Why may not *Our Christian Sacrifice* be *real*, though *commemorative* and *representative*, as *Jewish Sacrifices* were!—Certainly it may; and for this plain Reason;—what *has* been, may be!

However, as an Answer to his Lordship's Reasoning, may serve in some Measure, to clear this important Sub-

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<sup>a</sup> Rat. Account P. 49, 50.

ject, I shall particularly consider the Argument whereby he would prove, that the *Paschal Lamb* will admit the *Nature of a Sacrifice*, and yet the *Lord's Supper* will not.

He observes then, " that the Relation which the *Paschal Lamb* bore to the Archetype on the Cross, was, at the Time of the Institution, for the wise Ends of Providence, kept a Secret from the Followers of the Law" <sup>a</sup>.

I apprehend (as my judicious Reader will hereafter discover) that, without any Danger to the Cause we plead, the above Proposition may be either granted or denied. But, for the Sake of Truth, we shall observe, that we can by no Means admit of it. I here appeal to the seventh Article of our Church, which says,—  
 " The Old Testament is not contrary to the New: for both in the Old and New Testament Everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man.—  
 " Therefore they are not to be heard which feign that the *Old Fathers* dis-

<sup>a</sup> Rat. Account P. 50.

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 P. 322

“ look only for Transitory Promises”.—

This Article has been well defended by our Expositors, especially our excellent Bishop Beveridge; but I think that something farther may be said; and more adapted to our present Subject.

We may observe then, in the first Place, that as we have now *no ancient Jewish Books extant*<sup>a</sup>, which might inform us, how far they considered their Sacrifices *as related to Christ*, so neither would the *Old Testament* unexplained by the *New*, very clearly explain that Matter to *us Gentiles*. But it might be very plain to the *Jews*, notwithstanding *Abraham rejoiced to see Christ's Day, and he saw it and was glad*<sup>b</sup>. But this *We* should never have known, had it not been discovered to us in the Gospel. We, *as unenlightened Gentiles*, might read the History of *Abraham's Offering up his Son*, several Times over, as it is related in

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<sup>a</sup> The oldest Books they now have (except the *Chaldee Paraphrases of Onkelos and Jonathan*) are the *Mishna*, and the *two Talmuds*. The *Mishna* was published about A. D. 150. The *Jerusalem Talmud* about A. D. 300. The *Babylonish Talmud* about A. D. 500. See *Prid. Connect.* Vol. I. P. 322 &c. <sup>b</sup> John Chap. ix. 56.

*Genesis*<sup>a</sup>, and not discover a Representation of Christ's Personal Sacrifice. Yet Abraham certainly knew, that it was a Representation of That Sacrifice, for he offered him up by Faith<sup>b</sup>, and received him again in a Figure<sup>c</sup>.

Abraham therefore was as much a Christian as any Man that is living Now. He knew the Necessity of a Redeemer; and he knew that That Redeemer was Christ. He knew too, from the Representative Sacrifice of his Son, that without shedding of Blood there could be no Remission. And, from what has been said, it appears, he must have known likewise, that no Remission could be had, but by the Blood of Jesus. All his Sacrifices therefore had Respect to Him; and, through his Merits alone, he hoped for Acceptance.

Now God testifies of Abraham, that he knew him, that he would command his Children, and his Household after him; and that they should keep the way of the Lord, to do Justice and Judgement (to keep the Divine and Moral Law) that the Lord might bring upon Abraham that which he had spoken of

<sup>a</sup> Gen. Chap. xxii.

<sup>b</sup> Heb. Chap. xi. 17.

<sup>c</sup> Heb. Chap. xi. 19. Rom. Chap. iv.

*him*<sup>a</sup>. As therefore it cannot be doubted whether *Abraham* believed in *Christ*, so neither can it be doubted, whether he took great Pains to propagate That Faith which was imputed to him for Righteousness<sup>b</sup>.

We may observe then, that when *this same Jehovah* appeared unto *Moses* in the Bush, he directed him to tell the Children of Israel, that he was the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*<sup>c</sup>, That is, that He was the same God who had revealed himself unto *Abraham*, and taught him, by the Representative Sacrifice of his Son, that they should have Redemption through his Blood;—That all his Sacrifices were therefore acceptable, because they represented His. The Children of Israel could, at that Time, be no Strangers to the Doctrines of *Abraham*; for if they were, to what Purpose did God direct *Moses* to tell them, that he was the God of *Abraham*! From all which it appears, that when *Moses* by the Direction of the God of *Abraham* required them to Sacrifice the

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<sup>a</sup> Gen. Chap. xvii 19.    <sup>b</sup> Rom. Chap. iv. 9,

<sup>c</sup> Exodus Chap. iii. 6, 15, 16.

*Passover*,—a Sacrifice to be offered to *That God* as an Acknowledgement for their Deliverance from the *Ægyptian Bondage* (which, by the Way was a *Type*, or *Pledge*, of their Deliverance from the *Tyranny of Sin*) they could not but see, that it would be *therefore* acceptable, because it had *Respect to Christ, the Messiah*.—*Abraham* believed God: He was the Father of the Faithful: He had taught his Children and his Household after him; and the People believed the LORD, and his servant *Moses*. And it deserves to be considered, that *the Lord*, or *Jehovah*, was no other than *the Messiah*. Now *Moses* did certainly believe in *Christ*; for he esteemed the *Reproach of Christ* greater Riches than the *Treasures in Ægypt*<sup>a</sup>. But if he believed in *Christ*, so, therefore did the People also whom he taught: And they must needs then know, that the Whole of their Religion, was *Typical*, and typical too of *Christ*.

We may further then all this observe, that, according to *St. Paul*, all the *Jewish Fathers* were under the Cloud, and all passed through the Sea; and were all

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<sup>a</sup> Heb. Chap. xi. 26.

*baptized unto Moses in the Cloud, and in the Sea; and did all eat the same spiritual Meat; and did all drink the same spiritual Drink: For, they drank of that spiritual Rock that followed them; and that Rock was Christ<sup>a</sup>. —And did they do all this without Faith in Christ! —Had they no Knowledge that their Religious Rites had Relation to their promised Messiah! —St. Paul will tell us, that, without Faith it is impossible to please God<sup>b</sup>: —The Old Testament tells us, that they tempted God; — the New, that they tempted Christ<sup>c</sup>. Now if when they tempted God, they tempted Christ; then, when they believed in God, they believed in Christ. Moreover, that they knew they were fallen Creatures<sup>d</sup>: —They knew that a Redeemer was necessary; —they knew that their Messiah was their Redeemer<sup>e</sup>; —they knew, from the Representative Sacrifice of Isaac, that they were to be redeemed by Sacrifice; and by the Sacrifice of their Messiah. He was to be brought as a Lamb*

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<sup>a</sup> 1 Cor. Chap. x. 1—4. <sup>b</sup> Heb. xi. 6. <sup>c</sup> Deut. Chap. vi. 16. 1 Cor. Chap. x. 9. And here we may observe by the Way, that, by comparing these Passages together, we may be assured, that *our Christ is very God*. <sup>d</sup> Gen. Chap. iii. <sup>e</sup> Gen. Chap. iii. 15.

*to the Slaughter*<sup>a</sup>; and this directly pointed out their *Messiah*, as represented by the *Paschal Lamb*. They knew that their Sacrifices were *propitiatory*;—not in *themselves*, surely; for then there was no Need of a Redeemer, in whom yet it appears that *they believed*. They must then have considered them as *therefore* expiatory, because *Representative* of a better Sacrifice than theirs; and That Sacrifice was *Christ's*.

It deserves too to be considered, that, though our Saviour was crucified, yet not a Bone of him was broken<sup>b</sup>. Now it was evidently St. John's Design, in recording this Circumstance, to induce a Belief that the Person then crucified was the true *Messiah*. And if St. John has here referred to Exodus. xii. 46. then it is certain, that he thought the *Jewish Passover* represented the *Personal Sacrifice of Christ*; and from this extraordinary Circumstance, —that not a Bone of him, who assumed the Character of *their Messiah*, and was then crucified, was broken, he concluded him to be the *Antitype* of that Type.

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<sup>a</sup> Isaiah Chap. liii. 7.    <sup>b</sup> John Chap. xix. 33.  
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But what Force of Argument is there in this Observation, or how could it induce a Belief in *any Jew*, who did not *previously know*, and acknowledge, that *the Passover was a Type of the Messiah* ! He might have pleaded against St. John, that that Circumstance attending the Death of *Jesus* was of no Consequence ; inasmuch as it did not appear to him, the Passover was *any thing more* than a Sacrifice of Thanksgiving, for the Deliverance of their Forefathers from the *Ægyptian Bondage* :—He did not see, —what this Argument took for granted, —that *the Passover shadowed out the Messiah*.—And what then did it signify, that a Bone of *Jesus* was not broken !

But if on the other Hand, our Jew would only acknowledge, that the Passover *was* a Type of the Messiah, he must offer great Violence to his Natural Reason, if he refused to *believe in Jesus*. For, it was a very extraordinary Thing, not to break the Legs of a Person that *was crucified* ;—so very extraordinary, that *not One* had ever escaped. Now as *Jesus* had assumed the Character of *the Messiah, the Antitype of the Type*, it cannot be thought credible, that God  
should

should suffer so very extraordinary a Circumstance so nicely to correspond, if *Jesus* was indeed an *Impostor*.

In order therefore, to give Strength to our Evangelist's Observation, and to make it proper for Conviction, it seems to Me necessary to suppose a *previous Persuasion*, that the *Paschal Lamb* was a Type of the *Messiah*.

After all, I do not suppose that this Persuasion was *General*, at the Time of our Saviour's Death. And this I imagine, was one Reason why the Conversion of the Jews was not *General*. It might fare with *Jewish Religious Rites*, as it hath fared with *Ours*:--In Process of Time they might by many be misunderstood! Our Saviour seems to Me to complain of this, in St. *John*<sup>a</sup>. The Jews put great Confidence in Moses; and our Saviour assures them, that *he wrote of Him*. Had you then, says he, believed, that is, understood the Meaning of the Law of Moses, had they but considered that Law, as a *typical Representation* of the *Messiah*, they would readily have believed in him; for he was the Person there typically repre-

<sup>a</sup> Chap. v. 45, 46, 47.

sented. But if they did not *thus* understand the Law of Moses, no Wonder that they did not believe his Words.

At another Time he attempted to revive the typical Interpretation of their Law, by telling them plainly, that *Jonah* was a Type of him. *An Evil and adulterous Generation, said he, seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet Jonas. For as Jonas was three Days and three Nights in the Whale's Belly: so shall the son of Man be three Days and three Nights in the Heart of the Earth* <sup>a</sup>. This was enough to waken their Attention, and to cause them to consider the Whole of their Law, as a typical Representation of their Messiah.

Upon the Whole then we must have Leave to say, that *the Relation* between *the Paschal-Lamb* and its Archetype, was not at the Time of its Institution, *wholly concealed* from the Followers of the Law.

Having thus shaken his Lordship's Foundation, we might leave *his Building* to support itself as it may. But as the

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<sup>a</sup> Matt. Chap. xii. 39, 40.

Reasoning here, is *uncommon* and *curious*, I shall give my Reader a Specimen of it, as it really appears to Me.

His Lordship has elsewhere observed, that the Ancients used to converse by *Actions*: That when their Actions were *religious Rites*, and at the same Time, *representative of something future*, they were *properly Typical*.<sup>a</sup> Here<sup>b</sup> he observes, that the *Passover* was *representative of something future*, but the Followers of the Law knew not of What. Therefore the *Passover*, in its *moral Import*, or considered as a *Religious Rite*, must be a *Sacrifice*. The *Lord's Supper* is a *Type*; but the Relation which *It* bears to its Archetype, is declared to all. Therefore the *Lord's Supper* cannot be a *Sacrifice*. This, I think, is his Lordship's *Argument*; or I must here declare, that I shall for ever despair of knowing any Body's Meaning from his Words. I have not, indeed, here used his Lordship's *very Words*; but I can sincerely say, that I have endeavoured to express his *real Meaning*; and put his Argu-

<sup>a</sup> Div. Leg. Chap. vi. Sect. v. coun: P. 50.

<sup>b</sup> Rat. Ac-

ment into Mode and Figure, that *the Force* of it might be observed the better. And I must here observe, that if the Eucharistic Sacrifice was defended by no better Arguments than those, by which it is here endeavoured to be *annulled*,—the Defenders of it would be ridiculed without Mercy.

The Followers of the Law, it is pretended, *know not* the Relation which the Paschal Lamb bore to its Archetype. —But what then!—*God* did;—and it was this very Relation, and Nothing in the World else, that either *did*, or *could* make the Paschal Lamb a Sacrifice. And will it then be pleaded (and, I think, his Lordship, to make his Observations *pertinent*, and *consistent*, must, plead) that if *the Followers of the Law* had known what *God* knew, the Paschal Lamb *could not* have been a Sacrifice! —It will then follow, that their Ignorance made it a Sacrifice. But, since Knowledge is preferable to Ignorance, why should not our Knowledge be consistent with a Sacrifice! — When then this Writer pleads, that if we take away the Nature of a Sacrifice from the Type of the Paschal Lamb, we leave it *no moral*

*Import,*<sup>a</sup> that is, we make it *no Religious Rite*;—he must give us Leave to make use of the same Argument; for we may with equal Justice plead,—that if we take away the Nature of a *Sacrifice* from the *Lord's Supper*, we leave it *no moral Import*, we make it *no Religious Rite*!

Thus far we have followed his Lordship, after he had separated *Mr. Nelson's* Ideas (for which, I am sure, no Reason in the World can be given) and then argued against him, as an Advocate for a *Commemorative Sacrifice*; of which, his Lordship says, we have no Instance in Practice, and of which, he says, he can see no Propriety in Idea.<sup>b</sup>——We can not help that!——But in God's Name, let Me ask his Lordship,—what were the *Jewish Memorials*! Were not they designed to put God in Mind of Something!<sup>c</sup> And, as the Sacrifices which they attended (or rather, made an essential Part of) were propitiatory and designed as

<sup>a</sup> Rat. Account. P. li.  
P. li.  
P. xii. xiii. xiv,

<sup>b</sup> Rat. Account  
<sup>c</sup> See Johnson's Propit. Oblation

*Representatives of his Son's Sacrifice;—* did not God design them for *Memorials* whereby he would be put in Mind of his *Son's Personal Sacrifice!*—*All Jewish Sacrifices* were, at least in *God's Esteem*, *representative* of his *Son's Personal Sacrifice*; and if they were, *representative*, they were, *therefore*, *Commemorative!* They put him in Mind of his *Son's Sacrifice*; and that is all we plead for. Or we may reason thus:—

*All Sacrifices*, of *God's Appointment*, whether *before*, or *under*, the *Law*, were *propitiatory*. But *no Sacrifice* was ever yet offered upon *Earth*, save the *Personal Sacrifice of Christ*, that was in *itself* *propitiatory*. Therefore all *Sacrifices*, that were *propitiatory*, were *therefore* so, because they were *Commemorative*; and so, they became *Propitiations*, by putting *God* in Mind of *some other Sacrifice* which they *represented*. So far therefore is it from being true, that we have *no Instance* in *Practice* of a *Commemorative Sacrifice*, that there never was an *acceptable One*, that was not *Commemorative*.

It would be of small Moment to plead here, that the *Jews* saw not the *Relation*

tion between *their* Sacrifices, and the *Personal Sacrifice* of Christ: —God did; —and therefore he was as much put in mind, by their Sacrifices, of the Sacrifice of Christ, as if *their Knowledge* had been as clear as Ours. They did what God directed; and therefore the *Effects* were certain, though their *Knowledge* was not clear. But their Sacrifices had no *Effect* in themselves; —therefore they were *Commemorative*; and therefore *Commemorative*, because *Representative*. Now if *Jewish* Sacrifices, though *Commemorative* and *Representative*, were *Real*; —why may not Our *Commemorative* and *Representative* Sacrifice be *Real* also! —And thus Mr. Nelson's Reply is firm.

But though his Lordship could find no Instance in Practice, of a *Commemorative Sacrifice*, nor could see any Propriety of it in Idea; yet he is pleased to allow, that a *Representative Sacrifice* is very good Sense, and may be well supported in the Command to *Abraham* to offer up his Son. But then his Lordship pleads, that the *History of the Institution* of the Lord's Supper, is not only *absolutely silent*, concerning this *Representa-*

*presentation, but excludes the Idea of it, by making it a Commemoration.*

My Reader will, by this Time, judge how far this is true: and it happens, as I think, to be Nothing to the Purpose. His Lordship has undertaken to show, that Mr. Nelson's Reply to his Adversaries, though well put, yet would by no Means bear the Test. Now these Adversaries had objected, that a *Commemorative and Representative Sacrifice*, could not be a *true, proper, and real Sacrifice*. It was not here debated, whether our Sacrifice was commemorative and representative;—That was here taken for granted;—but the Thing in Debate was,—whether a *Representative Sacrifice* could be a *Real One*.—Certainly it *might*;—for all Jewish Sacrifices *were*. So that his Lordship's Observation does not at all affect *Mr. Nelson's Reply*; but it proves, if it proves any thing, that *the Eucharist* is not a *Representative Sacrifice*. Grant but this, and, as *Mr. Nelson* has well proved, the *Propriety and Reality* of our Sacrifice cannot possibly be disputed.—

I shall therefore debate this Matter with his Lordship.

He is pleased to say, that the History of the Institution is *absolutely silent* concerning *this Representation*, that is, as I suppose, the Representation of *Christ's Personal Sacrifice*.—But let us consider well! Did not our Saviour call the *Bread his Body*, and the *Wine his Blood*? Are they so *Substantially*?—That cannot be!—It is absurd and *impossible*!—They are therefore so *Constructionally*, in *certain Power and Effect*:—They are *Authoritative Substitutes*: they are *true and proper Representatives*!—There is no Construction between these that I should not tremble to mention.

Now *St. Paul* has said, that *the Eucharist shows forth the Lord's Death*.—But *How*?—Why, since the *Bread* is, in Some Sense, *His Body*, and the *Wine*, *his Blood*, the *Breaking of the Bread* must represent the *Breaking of his Body*; and the *Pouring out the Wine* must represent the *Shedding of his Blood*!—And how then could his Lordship affirm, that the

History of the Institution is *absolutely silent* concerning *this Representation!*

We may further Observe, that the *Show Bread* was a Type of the Eucharist:—That the *Show Bread* had a *Memorial* which made it acceptable: <sup>a</sup> And, that *That Sacrificial Memorial* put God in mind of the Personal Sacrifice of Christ:—It was *thereby* represented before Him. Now the Word in the Septuagint which *there* expresses *that Memorial*, is *Ἀνάμνησις* the very Word which our blessed Saviour was pleased to make use of, when he called the *Bread* his *Body*, and the *Wine* his *Blood*. Why then should this Word, when applied to the *Antitype*, have a Meaning *different* from what it had when applied to the *Type*? Why should not the *Antitype* be a Memorial, representative of Christ's Personal Sacrifice, as well as the *Type* was! It was a *Type*, and it was a *Sacrifice*: Yea, it was *therefore* a *Type*, because it was a *Sacrifice*. And how then could any Thing be *Its Antitype* that was not a *Sacrifice*!—It seems to Me to be impossible!

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<sup>a</sup> Levit. Chap. xxiv. 7.

Except in the Institution, the Word *Ἀνάμνησις* is used but once in the *New-Testament*; and there, I think, (Heb. x. 3.) it is evidently used for the *Memorial*, that is, the *Atonement*, (for all *Memorials* made before God were *Atonements*;) made on the Great Day of *Expiation*. Levit. xvi. *Ἐν* is frequently used for *διὰ*: And so *ἐν αὐταῖς* (*Θυσίαις*) may mean, *By those* (Sacrifices) And as to *Ἀνάμνησις ἁμαρτιῶν*, that, by a common Ellipsis, may mean, a *Memorial for Sins*. We have an Instance of it in Exod. xxix. 36. τὸ προσχάριον τῆς ἁμαρτίας ποιήσεις, *thou shalt offer a Bullock for Sin*; or, as our Version has it, *for a Sin-offering*. There is no doubt but the High-Priest, on the Day of Expiation, used some Words of Confession, or a Form of Prayer suited to the Occasion; for all Sacrifice was offered by Prayer. But whatever *Verbal* Confession of Sin was made, St. Paul takes no Notice of it *here*; for he speaks only of *the Sacrifices* which were then offered. And therefore when he says, *By those Sacrifices* there was *ἀνάμνησις ἁμαρτιῶν*, he must mean a *Material Memorial for Sin*; and not a *mere Verbal Confession*.

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We have now then proved, that the Term *Memorial*, is a *Sacrificial* Term; and we may now observe, further, the Word translated *Do*, when joined to a Thing capable of being offered, does very often signify *to offer*. But what now are we to offer but the Memorial! And what is the *Memorial* but the *Bread* and *Wine*, (*constructionally* the *Body* and *Blood* of Christ) *which* must therefore be *representative* of the *Personal Sacrifice* of Christ!—And how then could his Lordship affirm, that the History of the Institution is *absolutely silent* concerning *this Representation*!

We have complained above, that *Doctor Waterland* refused to determine upon that controverted Point, concerning the *Day* on which *our Saviour* kept the *Jewish Passover*, when he suffered; or whether he kept any *such* Passover at all. Some learned Men have maintained that our Saviour did *not then* keep the Jewish Passover; <sup>b</sup> and the Doctor very

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<sup>a</sup> See Johnson's Unbloody Sac. Part. i. p. 94, 95.

<sup>b</sup> Wall's Critic. Notes on the N. Test. P. xxxvii. Deylingius Observat. Sacr. Tom. i. P. ccxxxiii—ccxlix. Idem Observ. Miscell. P. ccxxxix.—ccxlviii.

freely owned, that their Opinion seemed to gain Ground. <sup>a</sup> For his own Part, he evidently mumbled the Thistle. He was inclined, I think, to embrace the Opinion; but he did not care to speak out. Had he come fully into that Opinion, it would have spoiled that Chapter of his Book, where he considers the Eucharist in a *Sacrificial View*. He owns, that if *this* Opinion be preferred, the Eucharist is *as properly* the *Christian Passover*, as *Baptism* is the *Christian Circumcision*; and that we have the Authority of *our Lord*, or of his *Disciples*, for *so* calling it, if they gave that *Name* to the whole Translation. Now if it be owned that the *Jewish Passover* was a *proper Sacrifice*, then, if it can be proved that our Saviour spake of the *Eucharist*, when he said,—*with Desire have I desired to eat This Passover with You before I suffer*, <sup>b</sup> it cannot be doubted whether our Saviour *then* instituted a *proper Christian Sacrifice*.—The Dispute is reckoned a nice One; but, I think it may be *satisfactorily* deter-

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<sup>a</sup> Waterland's Review P. lxiii, lxiv. <sup>b</sup> Luke Chap. xxii. xv.

mined; and, as it is a Matter of great Consequence, I shall here attempt to do it. In order to this, some few things must be premised.

In the first Place then we may observe, that the Jews began their Day at the *Setting of the Sun*, as we begin it at *Midnight*:<sup>a</sup> So that their Day included Part of two of our Days, that is, it included all our Night, and all our succeeding Day: and they were before-hand with us, in their Account of the Day of the Month, about *six Hours*. So that the *Beginning of their fourteenth Day* of the Month was the *latter End of our thirteenth*.

The Mosaic Law says, that *in the fourteenth Day of the first Month at Even, is the Lord's Passover*; that is, on the Evening of that Day shall the Paschal Lamb be sacrificed. The next Day, that is, the *fifteenth*, was the Feast, that is, *the first Day* of the Feast of unleavened Bread.<sup>b</sup>—Thus stands the Law in *Leviticus*; and is exactly similar to that which is given in *Exodus*. *In the first Month, says Moses, on the fourteenth Day*

<sup>a</sup> Gregory's Astronomy, Book. II. Chap. x. Levit. Cha xxi. 5, 6.

*of the Month at Even, ye shall eat unleavened Bread, until the one and twentieth Day at Even.* <sup>a</sup> Now on the *Evening* of the fourteenth Day, that is, some Time between our 12 and 6, <sup>b</sup> about the Time of the Evening Sacrifice, which was offered at our 3 in the Afternoon, the Passover was to be killed; and in the *Natural* Night following it was to be eaten; Nothing of it was to be left 'till the Morning. The fourteenth then was *the Day* of unleavened Bread; but the *next Day* was *the Feast* of unleavened Bread. For, the Day *after* the Passover the Children of Israel departed out of Ægypt; and *that Day* was *the Feast* of unleavened Bread; because God expressly says,—*in the first Day there shall be an holy Convocation; and ye shall observe the Feast of unleavened Bread; for in this self same Day have I brought Your Armies out of the Land of Ægypt.* Since then the Passover was killed on the Evening, or some Time between the Evenings of the *fourteenth Day*, and the Children of Israel did not go out

<sup>a</sup> Exodus Chap. xii. 18.

Synop. Critic. in Exod. xii. 18.

Chap. xii. 17.

<sup>b</sup> Vide Pol.

<sup>c</sup> Exodus

of Ægypt 'till the *next* Day, it must needs follow that the *fourteenth* Day was the Day, and the *fifteenth* the *Feast* of unleavened Bread. And indeed this is elsewhere very expressly asserted in Scripture, <sup>a</sup> and *Josephus* agreeth thereto. <sup>b</sup> And from hence we may see the Reason why the Disciples of our blessed Lord, on our Thursday Evening, said, it was then the Day of unleavened Bread, *when the Passover must be killed.* <sup>c</sup>

We may further observe, that it was the Custom of the Jews to *prepare their Houses* for the Celebration of the Passover, by clearing their Houses of every thing that was leavened; <sup>d</sup> they being strictly prohibited by their Law, from eating any thing that was leavened, during the Paschal Solemnity. <sup>e</sup> Now it is not to be doubted but that many inhabitants of Jerusalem had Rooms to lett to Strangers for the Celebration of

<sup>a</sup> Lev. Chap. xxiii. 15, 16.

<sup>b</sup> Πέμπτη δὲ

δεκάτῃ διαδέχεται τὴν τῆς πάσχα ἡ τῶν ἀζύμων ἱορτή, ἢ τὴν ἡμέραν ἑσθ' αἰ. Josephi. Antiq. Lib. iii. Chap. x.

<sup>c</sup> Matt. Chap. xxvi. 17. Mark. xiv. 12. Luke. xii. 7.

<sup>d</sup> Buxtorf. Synag. Ind. p. 316.

<sup>e</sup> Exodus Chap. xii. 19. Levit. Chap. xiii. 6.

the Passover, who resorted thither, in great Numbers, at that Solemn Season. And, in all Probability, to the Master of one of those Rooms were the Disciples sent by our Saviour, when they wanted to know, *where* they should prepare for him, that he might eat the Passover. <sup>a</sup> They would not altogether trust those *preparatory* Ceremonies to the Master of those Rooms; but they would take the necessary Precaution upon themselves;—they would see that *no Leaven* should be found there. Our Saviour was pleased to direct them to a particular House, where he told them they should find a Room *ready prepared* for the Purpose. They went, says the Text, and found it even as Jesus had said; for, *ἡ τοὶ μαρσαν τὸ πάσχα* they had *prepared for the Passover*.

These Observations, founded on real Facts, and a strict Translation of the Original, take off the strongest Reason which is urged for inducing a Persuasion, that our Saviour, on our *Thursday Evening*, celebrated the *Jewish Passover*;—*they made ready the Passover*.—If the

<sup>a</sup> Matt. xxvi. 17. Mark. xiv. 12. Luke. xxii. 8.

Passover was *then* made ready, that is, *roasted*, it was made ready by the Disciples whom Jesus had sent, viz. Peter and John.<sup>a</sup> But that could not be; for it is plain that they returned back to Jesus; because in the Evening of that Day he came thither with the Twelve;<sup>b</sup> and was therefore *then* accompanied by Peter and John. All then that the Text can imply, is this, that they found the Room *prepared*, as Jesus had said *it was*; —cleansed of every Thing that was offensive to the Law, or to the Tradition of the Elders.

On the other Hand, *St. John* positively asserts, that at our Saviour's Tryal, the Jews had *not eat* the Passover; *it was early*, he says, *and they themselves went not into the Judgement Hall, lest they should be defiled, but that they might eat the Passover.*<sup>c</sup> And he further says, that *the sixth Hour*, that is, our 9 o'Clock, on *Friday Morning*, was the *Preparation of the Passover.*<sup>d</sup> It is further certain, that the chief Priests had the Privilege of

<sup>a</sup> Luke Chap. xxii. 8.

<sup>b</sup> Mark. xiv. 17.

<sup>c</sup> John Chap. xviii. 28.

<sup>d</sup> John Chap.

xxiv. 14.

releasing One Prisoner, *at the Feast of the Passover*; whomsoever they desired: And it is as certain that *Barabbas* was not released 'till our *Friday Morning*. —Farther than all this, it is certain, that, though the Chief Priests had determined to kill Jesus, yet they had determined not to take him *on the Feast Day*, lest, *there should be an Uproar of the People*<sup>b</sup>. They were glad therefore when Judas promised to betray him into their Hands, *before the Feast-Day, and in the Absence of the Multitude*. The *Feast-Day* followed the eating of the *Lamb*;—so sure therefore as *our Friday* was not the *Feast-Day*, so sure is it that *the Passover* had not been eaten by the Jews *on our Thursday*. And if the Jews did not kill the Paschal Lamb 'till *our Friday*, how could our Saviour, and his Apostles, eat it *on our Thursday*! They could not eat it 'till it had been sacrificed at the Temple; and it is not to be supposed that they would sacrifice the Paschal Lamb for him, or any other Person, *before the appointed Time*.

<sup>a</sup> Matt. Chap. xxvi. 26.  
xxvi. 5.

Matt. Chap.

To solve this Difficulty some learned Men have had Recourse to, what I must call them, *Jewish Fables*. They have learned, it seems, from the *Babylonish Talmud*, that the Jews, in our Saviour's Time determined the *Beginning* of their Months by the *Phasis*, or *Appearance* of the *New Moon*:—That the *Jewish Sanhedrim*, by whose Authority the *New Moon* was to be *proclaimed*, being at that Time very corrupt, did not pay a proper Regard to such credible Witnesses as testified the Appearance of the *New Moon*:—That upon this Account, it sometimes happened, in cloudy Weather, that they kept the Passover *One Day too late*; but that they indulged those who were in *Doubt*, or happened to be *better informed*, so far, as to keep it *on the Day before*. And this they suppose was the Case at our Saviour's Passion. \*

There is no Occasion here to enter upon any nice, and Astronomical Calculations, to disprove this *Talmudical Hypothesis*. Our excellent *Usher*, and some other famous Chronologers, have

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a Cudworth on the Lord's Supper, p. 66—72. He had just before proved that the *Jews did not* eat the Passover 'till our Friday.

though,

thought, that the *Jewish Year*, like the *Aegyptian*, was *Solar*. And it appears from the History of the Flood, that *Noah's Month* consisted of exactly 30 Days. The Deluge began on the *seventeenth* Day of the second Month. <sup>a</sup> At the End of 150 Days, the Waters were so abated, *That* the Ark (so I connect the Verses) rested on the *seventeenth* Day of the *seventh* Month. <sup>b</sup> Here, 5 Months are made exactly equal to 150 Days; and 5 times 30 make 150. And indeed, I cannot conceive, how, in that Time of Gloominess and Confusion, when neither Sun, nor Moon, nor Stars, had for many Days appeared, Noah could keep any Account of the Days of the *Month*, if he did not do it by a *Calendar*. If he did it by Celestial Observations, it must be owned that he had sharper Eyes than Ours. From hence then, I suppose, it is plain, that *Noah's Year* was divided into 12 Months; *Eleven* of which consisted of 30 Days, Each; and the *twelfth* of 35 Days; and every *Leap-Year* of 36 Days. And, I think, it may be fairly

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<sup>a</sup> Gen. Chap. vii. 11.  
3, 4.

<sup>b</sup> Gen. Chap. viii.

presumed, that *Moses* made Use of *Noah's* Year: He would hardly describe a Year different from that which he himself used. Now such a Calendar as this, would readily and easily inform his People, on what Day of the Week any Day of any Month would happen. This Calendar too would last for several Years, without any Correction; and might at any Time, when it wanted, be corrected by easy Astronomical Observations. And indeed, when we consider how strictly the Observation of *particular* Days was enjoined in the *Mosaic Law*, we can hardly think that they were left to *doubtful* Methods for determining the Day of the Week, on which their Solemn Fasts and Festivals were to be observed; since a Neglect, in some of those Cases, was sufficient to cut them off from God's People! If *Natural* Knowledge had not been sufficient, God methinks would have supplied their Defect; and taught them how to number Years, and Months, and Days. For otherwise, I cannot conceive how his People could make themselves easy, when they read this positive and solemn Law:—*In the first Month, on the fourteenth Day of the Month at Even, ye shall eat*

*eat unleavened Bread, until the one and twentieth Day of the Month at Even. Seven Days shall there be no Leaven found in your Houses : For whosoever eateth that which is leavened, even that Soul shall be cut off from the Congregation of Israel whether he be a stranger, or born in the Land. Ye shall eat Nothing leavened : In all your Habitations, ye shall eat unleavened Bread.* <sup>a</sup> It therefore seems to Me, that a certain Rule for determining the Day of the Week on which the *fourteenth* Day of the *first* Month was to happen, was *highly necessary*. And indeed, the Scriptures inform us, that God made *two great Lights, to be for Signs, and for Seasons, and for Days, and Years.* <sup>b</sup> And we are sure too, that he gave Man an understanding Heart ; that he might know the Use for which God had designed them. *Moses* was certainly *naturally* qualified for this Purpose. The *Ægyptians*, before his Time, had such Rules : <sup>c</sup> They were the

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<sup>a</sup> Exodus Chap. xii. 18, 19, 20.

<sup>b</sup> Gen.

Chap. i. 14. <sup>c</sup> See the Universal Hist, Vol. i. p. 496. Indeed, the same Authors in Note K. Vol. iii. p. 35. though they own, that, at the Time of the Flood, the Year was *Solar*, yet they observe, that in Exodus xii. 2. the Year was expressly changed into *Lunar* ; because, say they, the Hebrew Word, *Chodesh*, rendered in our Version,

first,

first, says *Clemens Alexandrinus*, who divided the Year into 12 Months. <sup>a</sup> Now *Moses* was learned in all the *Wisdom of the Ægyptians* <sup>b</sup>; he understood, as *Philo* says, Arithmetic, and Geometry; and was taught *Astronomy* by the *Chaldeans* and *Ægyptians*, who were great Lovers of the *Mathematics*. <sup>c</sup> —————  
 And do we think, that with all this

sion, Month, signifies Moon. ——— A slender Foundation, I think, to build upon! I suppose that in our Saviour's Time the Year was of the same Kind as it was at the *Exodus*. Now in St. Luke, one of the 12 Divisions of the Year is called Μῆν Month, not Μῆνη Moon, Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ in the sixth Month. The Word, *Chodesh*, too is by some Translators rendered *Month*. So that all that can be inferred from the Use of that Word in *Exodus*, is, that one of the 12 Divisions of the Year was indifferently called *Moon*, or *Month*. However, admitting that the Year was then changed from *Solar* to *Lunar*, we have great Reason to believe, that the first Day of the Moon was determined by *Calculation*, and not by the uncertain *Phasis*. For, by this latter Method, they must sometimes lose a Day: And such inartificial Methods of computing Time should not be imputed to the Almighty!

<sup>a</sup> Ἀιγυπτίῳις ——— πρῶτοι τὸν ἱεναυτὸν εἰς δώδεκα μῆνας διείλον.. *Clement. Alexand. Strom.* Lib. i. p. 306.

<sup>b</sup> Acts Chap. vii. 22.

<sup>c</sup> *Philo de Vita Mosis*, p. 606.

Knowledge

Knowledge he did not form a *Calendar*! — When it was so much wanted too in the Religion which he taught! — What will not Men believe, rather than believe the Truth!

Now though these Observations do not carry with them the Force of Demonstration, yet certainly they may reasonably induce a Persuasion, — that the Ideas conveyed by our Translation, when it says, *they* (the Disciples) *made ready the Passover*, are not the Ideas which the Evangelists would convey; viz. that they found the House, even as Jesus had said they *should*; — cleansed from all Leaven; and, in all other Things, *prepared for the Celebration of the Passover*: — That the Jews had *fixed and certain Rules* for determining the Days of their appointed Festivals and Fasts; — that they did not admit the Paschal Lamb to be sacrificed *on two* several Days; — and that consequently, our Saviour, on the Night before he suffered, did not celebrate the *Jewish Passover at all*. — But we depend not upon presumptive Arguments; — the Point is capable of strict Demonstration, from the sacred Scriptures, and undoubted Records.

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I begin with observing that, our *Christian Sabbath* was sanctified by the *Holy Ghost*, when he descended upon the Apostles: *That Descent* therefore happened upon *our Sunday*<sup>a</sup>: Therefore also the Day *Pentecost* happened upon *our Sunday*<sup>b</sup>. But the Day of *Pentecost* was the *fiftieth* Day from the *second* Day of the *Paschal Feast*<sup>c</sup>. Therefore the *second* Day of the *Feast*, that is, the *sixteenth* Day of the *first* Month happened upon *our Sunday*. The *first* Day then of the then *Paschal Feast* happened upon *our Saturday*; and, consequently the *Passover*, the *fourteenth* Day of the Month, on which the *Paschal Lamb* was to be Sacrificed, happened, in that Year, upon *our Friday*. From whence it is certain that the Jews, though, as St. John says, they did not eat, the *Passover* till *our Friday Night*, did then *strictly* observe the Law of *Moses*. The necessary Consequence of which is, that our Saviour neither *did*, nor *could*, in

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a Usher Annal. Vet. & Nov. Test. p. 642, comparat. cum p. 635. Beveridge on the Catech. p. 92.

b Acts. Chap. ii. 1, &c.

c Levit.

Chap. xxiii. 15, 16. Duet. xvi. 9, 10. Joseph. Antiq. Jud. Lib. iii. Cap. x. p. 223—225,

that Year, eat the *Paschal Lamb*.—

The same thing may be proved thus.

If our Saviour kept the Passover *Day before* the Jews, and kept it on the *Legal Day*; then the Evangelists, in such Computations as these,—*six Days before the Passover*<sup>a</sup>;—*after two Days was the Passover*<sup>b</sup>;—*then came the Day of unleavened Bread, when the Passover must be killed*<sup>c</sup>;—certainly meant the Passover kept by Jesus, and not that which was observed by the Jews.

Now after our Saviour had raised Lazarus from the dead, the chief Priests and Pharisees determined to kill him. Jesus therefore walked no more openly among the Jews; but went thence unto a City called Ephraim, and there continued with his Disciples<sup>e</sup>. But when the Passover drew nigh, he determined to go up to Jerusalem<sup>f</sup>; and six Days before the Passover he arrived at Bethany, where Lazarus was, whom he had raised from the dead; and there they made him Supper<sup>g</sup>.

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<sup>a</sup> John Chap. xii. 1.    <sup>b</sup> Mark Chap. xiv. 1.  
<sup>c</sup> Luke Chap. xxii. 7.    <sup>d</sup> John Chap. xi. 55.  
<sup>e</sup> John Chap. xi. 54.    <sup>f</sup> Luke Chap. xviii. 31.  
<sup>g</sup> John Chap. xi. 55.    <sup>h</sup> John Chap. xii. 1, 2.

Now this was a considerable Journey and unless we suppose that our Saviour travelled on the *Sabbath* (and if he had, I suppose we should have heard enough of it upon his Tryal;) we must allow that he came to *Bethany* on *our Sunday*; and if so, then on *our Monday Morning*, he went in solemn Triumph to *Jerusalem*<sup>a</sup>. But if *our Sunday* was *six Days* before the *Legal Passover*, then it is certain that the *Legal Passover* was that Year on *our Friday*; and consequently, our Saviour neither *did*, nor *could*, observe it on *our Thursday*.

We may further observe, that the *First-Fruits* directed by the Mosaic Law be offered on the *sixteenth Day* of the Month<sup>b</sup>, were a *Type* of our Saviour's *Resurrection*. The Resurrection is often explained to us by the springing up of corn. *That which thou sowest, saith St. Paul, is not quickened except it die.* And *also is the Resurrection of the dead*<sup>c</sup>.— There is an Allusion of this Kind in

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John Chap xii. 12, 13. <sup>b</sup> Levit. Chap. xxiii. 15. Vide etiam Josephi Antiq. Jud. Lib. cap. x. p. 223; et Not. i. Oxon. Edit. 1700 Cor. Chap. xv. 36, 42.

the Psalmist, (Psalm xc. 6.) *In the Morning it is green and groweth up: But in the Evening it is cut down, dried up, and withered.* When our Bodies are buried, in St. Paul's Language they are sown. (1 Cor. xv. 42, 43, 44.) *It is sown in Corruption: it is raised in Incorruption: It is sown in Dishonour; it is raised in Glory; It is sown in Weakness; it is raised in Power; It is sown a Natural Body; it is raised a Spiritual Body.*—Our Saviour too describes the Certainty of his Resurrection, and the Benefits of it, by calling upon us to consider the Death and Resurrection of Corn:—*Verily, verily, I say unto You, except a Corn of Wheat fall into the Ground and die, it abideth alone: but if it die, it bringeth forth much Fruit<sup>a</sup>.* And St. Paul assures us that Christ, by his Resurrection, became *the First-Fruits of them that slept<sup>b</sup>.* Here is an evident Allusion to the First-Fruits that were offered on the *second Day*

<sup>a</sup> John Chap. xii. 24.    <sup>b</sup> 1 Cor. Chap. xv.

N. B. The *First-Fruits* were offered to sanctify the Harvest. 'Till this Offering was made was not lawful for the Jews to cut their Corn: but after it was made, the Whole was sanctified.

the Paschal-Feast, which was the *sixteenth* Day of the first Month: And, consequently, St. Paul considered the *First-Fruits* that were then offered, as a *Type*, or as a *Pledge* of our *Saviour's Resurrection* on the *third* Day. Now our Saviour did certainly rise from the dead on *our Sunday*. Therefore *our Sunday* was, in that Year, the *sixteenth* Day of the first Month: And, consequently, the *fourteenth* Day of their Month, on the Evening of which the Paschal-Lamb was to be sacrificed, was then *our Friday* in the *Afternoon*. And from hence it will indisputably follow, that our Saviour neither *did*, nor could observe, the *Jewish Passover*, the Night before he suffered.

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and every Man might gather as he pleased. From hence St. Paul proves the Certainty of the General Conversion of the Jews: *For if the First-Fruit be holy, the Lump is also holy.* Rom. xi. 6. See *Ansbury's Sermons*, Vol. II. p. 255 — 260. The *First-Fruits* then were certainly *Typical*, and typical of our Saviour's *Resurrection*.

We

We have now then before us, a complete and perfect Account of our Redeemer, so far as his *Sacrifice* was shadowed out in the Law of *Moses*; and we see how *minutely* every Circumstance was fulfilled by the *Holy Jesus*.—

## TYPE.

On the tenth Day of the first Month they shall take to them every Man a Lamb, saith the Jewish Law. *Exod. xii. 2.* which Lamb was to be sacrificed on the fourteenth Day. For,

The whole Congregation of Israel shall kill it, (viz. on the fourteenth Day) in the Evening. *Exod. xii. 6.*

As they had sacrificed the Type of the Sacrifice that was to take away the Sin of the World, on the fourteenth Day, they were, on the sixteenth to offer the first-Fruits as a Type, Pledge or Earnest, of his Resurrection. *Levit. xxiii. 11, 15.*

## ANTITYPE.

On that same Day, (our Monday Morning) was the Lamb of God solemnly conducted to Jerusalem, the Chief Priests having resolved to kill him. *John xii. 12, 13. and xi. 53.*

On that very Day, and at that Hour of that Day, at 3 o'Clock on our Friday Afternoon, did the Lamb of God, that was to take away the Sin of the World, expire upon the Cross. *John i. 29. John xix. 14. Mark xv. 33.—37.*

On the very Day, viz. our Sunday, did the Lamb of God ascend, with great Triumph from the Grave. *John xx. 1—18.*

## TYPE.

The *fiftieth* Day from thence was the Day of *Pentecost* <sup>2</sup>, appointed, says our excellent *Mede*, (Discourse on Deut. xvi. 16.) for a Remembrance of the Law at that Time given upon Mount Sinai, with Thundering and Lightening, and the Sound of a Trumpet from Heaven; and for a Type of the Doctrine of the Gospel.

## ANTITYPE.

When our Saviour had been seen of his Apostles 40 Days after his Resurrection, he ascended into Heaven with his own Blood, there to *finish* his Oblation, and to *make Intercession* for us. Acts i. 3—11. Heb. ix. 24. And because his Disciples could not be Eye-Witnesses of his finishing the Oblation, he assured them of it by sending, as he promised he would, the Holy Ghost. And this he did on the *fiftieth* Day after his *Resurrection*, which Day was then the Day of *Pentecost*. Acts ii. 1 &c.

<sup>2</sup> Levit. xxiii. 16. Deut. xvi. 9.

And hence, by the Way, we may discover the true and proper Way of reasoning with those unhappy Men the Jews. And I would reason with them in this Manner.

Your

*Your Law* lets out with acquainting You, that You are *fallen Creatures*<sup>a</sup>: You *must* therefore acknowledge that *A Sacrifice for Sin is absolutely Necessary*. But the Sacrifices appointed by the Law of Moses. considered *abstractedly*, and in *themselves*, without any Respect to *any other*, can never be *Sacrifices for Sin*; for it is *impossible* that the Blood of *Bulls* or of *Goats*, considered *abstractedly*, should make *Atonement* for the Sins of *Man*!—It must be ridiculous to pretend it!—*Redemption* must be procured for him by a *Mediator*. Now the necessary Consequence of this, is,—Your Sacrifices were *typical*, and *Representative* of *some other Sacrifice*;—of a Sacrifice *without Sin*; (for no other can make *Atonement for Sin*; and *That Sacrifice* must be the Sacrifice of *Your Messiah*!—He it was, *who was to bruise the Serpent's Head*<sup>b</sup>; and this must be done by the Sacrifice of *Himself*; for, *without shedding of Blood there is no Remission*.—It follows therefore, from the *very Nature* of the Law of *Moses*, that it could not be *Eternal*: It was a

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<sup>a</sup> Gen. Chap. iii. 1—7.    <sup>b</sup> Gen. Chap. iii. 15.

*School Master to bring us to Christ* : It was *Typical* and *Representative* ; and it must of *Necessity* have been so. He, therefore, in whom *Your Types* shall be fulfilled, must certainly be *Your Messiah* : For otherwise, You would be exposed to a dangerous, but invincible Error : You could never, with Certainty, determine the Person of *Your Messiah*. But *All Your Types* were fulfilled in *Our Jesus*, as appears from the History of his Life ; which History cannot be contested :— In not *One Tittle*, did He fail !—*Our Jesus*, therefore must be *Your True Messiah* !

There are other Considerations to be added, such as the Completion of Prophecies, both of their Prophets, and of Our Blessed Saviour's ; together with the most astonishing Miracles which were wrought at his *Crucifixion* : And of some of them, viz. the Rent of the Rock, there are Ocular Demonstrations remaining to this Day ! A Traveller of good Credit, Mr. Maundrel, says, that there is indeed only Tradition to prove, that the Rent of the Rock, which he saw, is the Rent which was made at  
our

our Saviour's Crucifixion ; but he says, that the Rent is certainly genuine ; could not be counterfeited by any Art ; nor arrived at by any Instrument. But these Considerations would carry Me too far from my present Purpose ; and I think those Arguments which I have already urged, are irresistibly strong.—They may confirm *our* Faith, though they may not induce Faith in *Others* !——Yet, O Gracious God, remember thy People !——Remove the Vail from off all Hearts !——And *may thy Kingdom come* !——But to return from this Digression.

We have abundantly proved, that our Saviour did not celebrate the *Jewish Passover*, when he instituted the *Christian Eucharist*. Yet he then said,——With Desire have I desired to eat This Passover with You before I suffer. It was the *Christian Eucharist*, therefore, of which he then spake ;—and if any Man will admit that our Saviour *Then* called his Eucharist the Passover (and from what has been said, I think, he must allow it) and will yet deny that *the Eucharist* is a *Proper Sacrifice* ;—I shall  
look

look upon such a Denial as a *mere Strife about Words*, and shall judge such a Man not fit to be reasoned with at all.—If, upon *our Saviour's* Authority, we admit the *Name*, we must, upon the same Authority, admit the *Thing*. If at such a Time, and upon such an Occasion, he gave That Sacred Rite the *Name*, he gave it, beyond all Doubt, the *Nature* also of the *Jewish Passover*; that is, He then instituted a *true and proper Sacrifice*, *representative and commemorative* of His *Grand Personal Sacrifice*.

Doctor Waterland, indeed, seemed inclined to think, that the Debate, so warmly carried on a few Years, ago, was more about *Names*, than *Things*, arising chiefly, he thought, from the Difficulty of determining what a *Sacrifice* properly means, and from almost insuperable Perplexities among learned Men, about the ascertaining any *precise Definition* of it.<sup>a</sup>

One would think that Mr. *Johnson's* Definition, in his *Unbloody Sacrifice*, had been clear enough, and unexceptionable.

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<sup>a</sup> Waterland's Review, p. 471.

But, to take away all Complaints of this Nature for the future, I shall here very briefly, and as plainly as I can, explain our Notion of the *Christian Sacrifice*; for the Comfort and Satisfaction of all good and pious Men;—that, when they approach the holy Altar, they may perfectly understand *what* they are about to do. And if I do but convey *proper Ideas*,—Scripture Notions of that sacred Service;—who will may debate about the *Terms* I use!

Our blessed Saviour, when he instituted the *Eucharist*, called the *Bread* his *Body*, and the *Wine* he called his *Blood*.—We cannot interpret these Words *strictly* and *litterally*;—for, *One Substance* cannot *strictly* and *litterally* be *Another*. But then, as these Words cannot be understood *litterally*, so neither may we recede farther from the *litteral Sense* than *Absolute Necessity* requires.—The *Elements*, then, are *Christ's Body* and *Blood*, in as *high* a Sense as *One Thing* can be said to be another.—They are his *Body* and *Blood*, *interpretatively* so:—They are the *Representatives* of his *Body* and *Blood*; and God considers them as the *Real Body* and

and Blood, broken and shed for our *Redemption*. They are *Authoritative-Substitutes*; and the One is accepted in the Stead of the Other.—This is comfortable Doctrine;—makes our Service *rational and pleasing*, as it carries with it a *Certainty* of Acceptance, provided only that we be *fitly disposed*; and one cannot but wish that the Gospel would give it Countenance!—And so certainly it does; For thus speaks Christ:—*This Cup which is Now shed for You,\* is the New Testament in my Blood!*—What could he mean! That the *Wine, as mere wine, was shed*

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a I have understood our Saviour as speaking in the *Present Tense* in St. Luke, Chap. xxii. 20. A Defender of the *Plain Account* (Mr. Buttenshaw, p. 138) thinks it sufficient to observe, that τὸ ἐκχυρόμενον is the same as ὁ ἐκχύνεται, and so may agree with αἷματι as well as ποτήριον. But he forgot to consider, that then it should have been, αἷματι τῷ ὑπὲρ ὑμῶν ἐκχυρόμενον. So that though it may be true, that, in some Cases, τὸ ἐκχυρόμενον is the same as ὁ ἐκχύνεται, yet St. Luke's Construction makes τὸ ἐκχυρόμενον agree with ποτήριον; and it can agree with no other Word there. Our Saviour, therefore, then spake in the *present Tense*; and the Words are best rendered thus: *This Cup, which is now shed for You, is the New Testament in my Blood.*

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for us!—That is absurd and impossible! —It was the *Personal Sacrifice* of Christ that made the *Atonement*. Yet this Atonement is certainly expressed by the Words, *shed for You*. The Atonement, therefore, *must* have been *begun* to be *Then* made *when* those Words were spoken;—it was afterwards *carried on* upon the *Cross*, where the Sacrifice was slain;—and *finished* upon our Saviour's *Ascension into Heaven*, where he entered *with his own Blood*, there to make *Intercession* for us.—Thus were the Sacrifices on the great Day of *Expiation* offered:—First the *representative animal* was *presented* to God by a solemn Act of *Oblation*;—then it was *slain*;—and then the *High Priest* entered, with its Blood, into the *Holy of Holies*, where he finished the Atonement!

Now if, as some learned Men have thought; (and, I think, with a great Deal of Reason) that the Day of *Expiation* was appointed in Remembrance of *our Fall*, then we see how *exactly* our Saviour's *Oblation* answered the *typical Oblations* which were *then* offered: And from thence it must inevitably follow, that

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He was *That very Sacrifice*, which was to redeem us from our *Fall*;—*The Lamb of God, that was to take away the Sins of the World!*

If then the Atonement was *begun* to be made in the *Eucharist*; and if the Atonement could not be made, but by *breaking the Body and shedding the Blood* of our dear *Redeemer*;—then certainly, the *Bread and Wine* must have been *Authoritative Representatives* of his *Body and Blood*. *As such*, therefore, we offer them to *God*;—*as such* He certainly accepts them. The *Holy Ghost*, by descending upon the *Elements*, makes them, in a Way to us unknown, the *Constitutional Body and Blood* of our *Redeemer*; and, therefore, by offering them to *God*, by breaking the *Bread*, and pouring out the *Wine*, before Him, we represent to *God*, we make before Him a *Memorial* of the *Personal Sacrifice* of our Lord and Saviour *Jesus Christ*.

Now *what we offer*, *That we receive* back again: But what we offered, was offered *for the Remission of our Sins*: Therefore, by what we *then* eat and drink (no *Obstacle* supposed on our

Parts) the Remission of our Sins *is sealed*; and, in one Word, all other Benefits of Christ's Death are conveyed;—We receive the Medicine of Immortality; and are made One with Christ, and Christ with us!

St. Paul, discoursing upon this Subject, affirms, that *the Bread is a Communion of Christ's Body*:—He does not say, *a Declaration of Communion*;—but *a Communion*. And, therefore, the *Eating and Drinking* must be, *in and by that Act, a Communion*; that is, a *present and actual* Partaking of all the Benefits of Christ's Death.<sup>a</sup>

It deserves to be considered further, that the very Notion of *a Federal Rite*, implies *a Communion* between God and Man:—*Obedience*, on the Part of Man;—*Blessings*, on the Part of God.—This is certainly a very high Privilege; and who would not wish to enjoy it!—Now under the Old Testament *such Federal Rites* there certainly were; viz. *Circum-*

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<sup>a</sup> See *Waterland's Review* p. 267—320. See also *Johnson's Unbloody Sacrifice*, Part. i. p. 175 &c.

*cision* and the *Passover*. If then those Federal Rites were high and particular Advantages, what has been the Consequence of our Saviour's Appearance! —Has he *annulled* all these! —God forbid! —For then the *Jewish* has the Advantage of the *Christian* Dispensation. Federal Rites then have *We*, as well as *they* had; and these *can* be no other than *Baptism* and the *Lord's Supper*. The first answers to *Circumcision*; and the other to the *Passover*. —The *Eucharist* then must be a *Federal Rite*, and a *Sacrifice*, as the *Passover* was; —an Application of Man to God, and of God to Man; or else I cannot but see, that the *Type* must have excelled the *Antitype*; and yet God forbid that we should say so! —*Let us then hold fast the Oblation of our Faith without wavering. For the Sacrifice of Praise, viz. the holy Eucharist, shall glorify God; and that is the Way, says St. Clement, in which he will show us his Salvation!*

From what has been said, many important Inferences may be drawn; some of which are these that follow.

I. In the first Place then, from what has been said, it will follow, that the

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*Natural Body and Blood of Jesus Christ*, was a true and proper Sacrifice for Sin. And I humbly apprehend, that this important Doctrine can never be proved, but by proving the *Eucharist* to be a proper Sacrifice. And upon this Subject my Reader may consult Johnson's Preface to his Ecclesiastical Canons and Constitutions.

The learned Bishop, whom I have mentioned above, thinks, that, if the *Lord's Supper* be of the Nature of a *Feast after a Sacrifice*, it must be allowed that the *Death of Christ* upon the *Cross* was a *Real Sacrifice*.<sup>a</sup>—It may be so!—But is his Lordship sure, that our *Socinians* will grant, that there could be a *Feast after a Sacrifice before* the Sacrifice had been offered!—I am afraid they will not! And then we shall have all our Work to begin again; and must wait, I am persuaded, 'till Doomsday ere we see it finished!—We do not say that the *Eucharist* is *not* a *Feast upon a Sacrifice*; for we believe *it is*. But the Fault which we find with *Dr. Cudworth's* Notion is

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<sup>a</sup> Rat. Account P. 14, 15.

this:—He has considered the Eucharist in a *Partial View*;—given us a *Part*, but not the *whole* of its Nature. But I need say no more of this Notion here, since it has been solidly confuted, many Years ago, by our excellent Mr. *Johnson*; to whom, with Pleasure, I refer.<sup>a</sup>

His Lordship, in another Place, infers, that *all Sacrifices* were *finally abolished* by our Saviour, even *Then* when he instituted the Eucharist.<sup>b</sup>—We must own indeed, that if the *Eucharist* be not a *Sacrifice*, *all Sacrifices* are *abolished*. But then this is the very Point in Debate; and I hope I may, by this Time, have Leave to say, that I have proved the *Eucharist* to be a *proper Sacrifice*. And, indeed,—if the *Eucharist* be not a *Sacrifice*, I cannot for my Life conceive, how, from the Nature of the *Eucharist*, we can ever prove the *Natural Body* and *Blood*

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<sup>a</sup> See Johnson's Unbloody Sacrifice P. i. 343. and P. ii. Preface p. 3—5. Dr. *Waterland* endeavoured to take off the Force of Mr. Johnson's Objections to Dr. *Cudworth's* Notion, p. 446—449, of his *Review*. But the *Doctor's* Arguments are well answered by Dr. *Brett*, in his Remarks on that Book, p. 97—107.

<sup>b</sup> Rat. Account p. 73.

of Christ to have been a *true and proper Sacrifice*. Neither do I think That Doctrine ever can be proved, but from the Nature of the *Eucharist*. And yet if it be not proved, we are yet in our Sins!—And this, methinks, should induce *well-meaning and learned Men* to lay aside their *unreasonable Prejudices* against the *Sacrificial Notion* of the *Eucharist*—There is such a Thing as Truth; and God grant that all may find it!

II. Another Thing which may be collected from what has been said, is, the Great Danger, and Horrid Sin of Schism. For if our *Eucharist* be a *proper Sacrifice*, then a *proper Sacrifice* requires a *proper Priesthood*; and then it will be necessary for our Teachers of the Separation to trace their Commission up, even to *Jesus Christ, or his Apostles*. If they are not *properly empowered* to offer *Sacrifice*, let them think upon the dreadful Consequence!—If they dissent from us, *purely out of Conscience*; and do not make use of that Word as a Cloak to hide their Views of Worldly Interest!—If they are really in Earnest, when they

they tell us, that they Leave us for a *more spiritual Worship*;—for *better Means of Holy Living*;—let Me beg of them, for God's Sake, to consider, where this more spiritual Worship, these better Means of holy Living, can be met with, without our *holy* and *unbloody* Sacrifice! —Let not then, a few trifling Ceremonies, in themselves indifferent, separate them from a sound Part of Christ's *Catholic Church*; the Bulwark of the Reformation;—the Church of England! —If we have but the *Eucharist*, *rightly* and *duly* administered, we have the *Whole* of Christ's Religion.—Without the Eucharist, our Pretenses to greater Edification, are groundless, false, and vain! —Stick but to That Holy Service,—perform it in a *due* and *proper Manner*, with *right Notions*, and *suitable Dispositions*, and we have done our Duty. Our God will accept us; and what can we further desire! And indeed, to pretend to *higher Edification*, than That Holy Sacrifice can carry us, is Nothing, let Me tell them, but *downright Pharisaical Ostentation*!——Pray Heaven, pity and convert them!

III. From

III. From what has been said too we may be assured, that all the Accounts which the *Socinians* have given of this *Venerable Sacrifice*,——calling it a *Positive Duty* ;----a *Mere Commemoration*, designed only to bring a *dead Benefactor* to our *Remembrance* ;-----a *Service* without any *peculiar Grace* annexed to it ;-----are all *shockingly erroneous* and *degrading*. And that for this plain Reason ;-----*Propitiation* always attends a *Sacrifice* duly offered.

IV. From hence too we may see, in the fourth Place, the *Monstrous Error* of the *Church of Rome*. For if Christ himself when he instituted the *Eucharist*, offered himself under a *Pledge* only, by Means of *Authoritative Substitutes*, shall we presume to change those *Pledges*, those *Substitutes*, into *His Real Substance* ! ——It can never be right to change *Representations* into *Substances* ! And if we do it in *this Case*, I cannot but think we make ourselves the *Murderers* of our *blessed Lord* ! ——We cannot, therefore, but look upon the *Popish Sacrifice* as a most *horrid Abomination* ; and from such *Abominations*, Good Lord, deliver us !

— V. But

V. But what I am chiefly concerned to infer, which I shall do, in the fifth and last Place is,—the Necessity of a *Constant Celebration*.—Our Saviour, we have seen, gave the *Eucharist* the Name of *Passover*: And did He give the Name without the *Nature*!——That cannot be pretended! And we know that the *Passover* was a *Sacrifice*. We know too, that God had all along, from the Days of *Abel* to the *Death* of *Christ*, been constantly worshipped by *Sacrifice*. Since then our Saviour hath left us a *Sacrifice*,——can we possibly think that the *Frequency* of *Celebration* should be altered! Because he gave us *One easy and delightful Sacrifice*, instead of *many troublesome and bloody Ones*, do we wish to get rid of *That also*!——Unworthy then are we of the Favour that has been showed!——Unworthy are we of that sacred Name by which we are called!

They were the dieing Words of our Saviour, *with Desire have I desired to eat, this Passover with You before I suffer!*——*Offer This for my Memorial!*——Ought not *our Desires* to keep Pace with *his*!——Should not we *as strongly* desire to  
celebrate

*celebrate, as He desired to institute! —*  
 And while he is *representing* his Sacrifice to God, ought not we to do so likewise! And yet how can we *effectually* do this but *by the Sacrifice* which he appointed!

St. Paul plainly tells us, that *by the Eucharist* we must *show forth*, that is, significantly express, *the Lord's Death 'till he come*. If we must do this *Sometimes*, then why not *Always*! Or what Reason can be given, why, by our Sacrifice, we should not *as frequently represent* the Death of Christ *as past*, as the Jews were obliged to represent the same Death *to come*! — No Reason in the World can be given!

Whenever we meet together, and hope to be accepted, we must certainly, in some Way or other, *put God in mind* of the Merits of the *Personal Sacrifice of his Son*. And why then will we not do it *in the Way* which *He* hath chosen! By *that very Sacrifice* which *He* himself ordained! — If he had bid us do some *Great Thing*, would we not have done it; — How much more then when he only says, *Eat and Drink This*, and live!

○ Sinful Creatures, such as *we* are, should remember, that *all* our Services  
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are mixed with *Sin*. Surely then it must become us to offer a *Sacrifice* that is without *Sin*! — And that can be no other than our holy *Eucharist*! — Remember then that You are *fallen Creatures*! And that *Nothing* but the *Blood of Jesus* can redeem You! — You must be *born again*, and *Your Life must be hid in Christ*! But verily, verily I say unto You, Except ye eat the *Flesh of the Son of Man* and drink his *Blood*, ye have no *Life in You*! — And will You not enquire into the *Terms* on which He hath agreed to save You! — Go then, ungrateful *Creatures*, and herd with *Satan* and his *Angels*!

Our Great Arch-Bishop King, in his Sermon annexed to his Origin of Evil, has observed to this Effect. p. 79, 80.  
 “ *Adam*, he says, was not absolutely  
 “ happy, even in his State of *Innocency*,  
 “ without the Use of *Sacraments*. If  
 “ *Man*, in his State of *Perfection*, needed  
 “ *Sacraments*, how much more must *We*  
 “ in our *present* Condition and *Aversion*  
 “ from *God*! And, though our Feeding  
 “ on the *Flesh and Blood of the Son*  
 “ of *Man* be not confined to the Use

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“ of

" of the outward Elements, yet who-  
 " ever rejects them, debars himself of  
 " the spiritual Food communicated by  
 " them; for when God has appointed  
 " Means to obtain a Blessing, it is rea-  
 " sonable to believe, that he will never  
 " grant it to those who neglect or con-  
 " temn them!"

The Israelites had not been saved in  
*Egypt*, had not the destroying Angel  
 seen the Blood of the Passover sprinkled  
 upon their Houses!—Ye are invited  
 to the Blood of sprinkling; and see  
 that ye refuse not him that speaketh!  
 For the first two or three hundred  
 Years, the Eucharist was every where  
 a Constant Part of Christian Worship!

—So it ought to be *Now*!—But we  
 are fallen from our first Love; and our  
 Behaviour cannot be defended!—

Give up then Your sinful Pleasures; for  
 You cannot serve God and Mammon!

—Choose that Good Part which shall  
 not be taken from You;—approach  
 God's Altar, and be happy!

We do not, however, invite any Man  
 of a *dissolute* or *irregular* Life; for repent  
 You of Your Sins, or else come not to

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that holy Table. But then, *though to receive rashly is dangerous, yet to abstain is Death and Famine!* And as to the several Pleas about *Unworthiness*, they will all receive a short and easy Answer. A Man does not receive, because, he says, he is *Unworthy*, he is unprepared! And we must own that his Reason for abstaining is *so far* good. But let it be demanded of him,——why then are You unworthy!——How is it that You are unprepared!——Is not Your Life short! And may You not, even the next Moment, be summoned, either to *Heaven*, or to *Hell*!——And how then is it that You can be rash enough to be unprepared!——How dare You be unworthy, though it be but for a single Moment! For if You be unworthy to receive Christ under *Signs* and *Symbols*; how can You think Yourself worthy to be admitted into his *immediate Presence*! And if You be shut out from Heaven, how wretched, and how remediless will be thy Case!——Think then upon thy Redeemer's Love; and on thy black Ingratitude and Folly! Weigh every Consideration in the Balance; and let it have its proper

Weight! Consider well; and let it be in Time! Think deeply on Your latter End; and resolve to die the Death of the Righteous! Think on Your Dissolution; and the Irrevocable Judgement that will follow! Think of them too, before Grim Death shall stare You in the Face, and blanch Your Cheeks with Fear!—You have now before You Considerations enough to cause You to amend your Lives; to revive the Glory of Your now despised Religion; and to give your Great Redeemer the Honour justly due unto His Name! And if the Arguments here offered will not work a Reformation;—You must be left to bear the Punishment of wicked and ungrateful People!



F I N I S.